

ANSWERING THE CLAIM THAT AL-HAFIZ AL-DHAHABI (d. 748 AH) WEAKENED IMAM ABU HANIFA (d. 150 AH) IN HIS MIZAN AL-I'TIDAL



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PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The great Hadith expert (Hafiz), proficient assessor of Hadith (Naqid), biographer, and historian (Mu'arrikh), al-Imam al-Hafiz Shamsud-Din al-Dhahabi (d. 748 AH), is agreed upon to have been one of the leading specialists in critically examining the background and status of the narrators of Hadith from the earliest times up until his time. He amassed a number of scholarly works in this venture. Amongst the plethora of such works detailing the status of various types of Hadith narrators are the following works by the learned Imam al-Dhahabi:

Mizan al-I'tidal fi Naqd al-Rijal (The Balance of Moderation in Critically Probing the Narrators)

Al-Mughni fi 'l-Du'afa (an abridged manual of weak narrators)

Diwan al-Du'afa and its addendum known as *Dhayl Diwan al-Du'afa*

Tadhib al-Kamal (which is an abridgement of *Tadhib al-Kamal fi asma al-Rijal* by his teacher, Imam Jamalud-Din al-Mizzi)

Al-Kashif fi Ma'rifa Man Lahu Riwaya fi al-Kutub al-Sitta

Al-Mu'in fi Tabaqat al-Muhaddithin

Al-Mushtabih fi'l Rijal

Man Tukullima Fihi wa Huwa Muwaththaq aw Salih al-Hadith

Al-Ruwat al-Thiqat al-Mutakallim Fihim Bima La Yujibu Raddahum

Al-Mujarrad fi Asma Rijal Sunan Ibn Majah

Al-Muqtana fi sard al-Kuna

Mukhtasar Tarikh Naysabur li al-Hakim

Al-Tajrid fi Asma' al-Sahaba (a work that lists the Prophetic Companions)

Siyar A'lam al-Nubala (Lives of the elite and noble one's)

Tadhkiratul Huffaz (The Chronicles of the Hadith Masters)

Tabaqat al-Qurra' (Classes of the Qur'an reciters)

Tabaqat al Huffaz wa asma al Mudallisin

In this article, focus will be made principally on the work entitled *Mizan al-I'tidal* and whether or not the great Mujtahid Imam known as Abu Hanifa al-Nu'man ibn Thabit al-Kūfi (b. 80 AH - d. 150 AH) was included amongst the entries on over 11,000 narrators, male, female, reliable and unreliable reporters within the *Mizan al I'tidal*, or not. In carrying out this task the reader will be introduced to the background to the Mizan, the works that were written as a continuation of it, the utilisation of a number of original Arabic manuscript copies of the Mizan, scholarly views, and the matter of whether or not al-Imam al-A'zam Abu Hanifa was enlisted within the accessible manuscripts of the Mizan, as well as in the modern printed editions spanning over a century now.

Amongst the works that supplemented the *Mizan al-I'tidal*, mention may be made of the following works and the names of their compilers:

- 1) Imam Shamsud-Din Abul Mahasin Muhammad ibn Ali al-Hussaini (d. 765 AH) was one of the students of Imam al-Dhahabi. Al-Hafiz ibn Hajar al-Asqalani mentioned in his *al-Durar al-Kamina* (5/314) that al-Hussaini wrote marginal notes (ta'liqat) to the *Mizan al-I'tidal*
- 2) Imam Ibn Kathir (d. 774 AH) was also one of the students of Imam al-Dhahabi. He compiled a work known as *al-Takmil fi al-Jarh wa al-Ta'dil wa ma'rifatul Thiqat wa'l Du'afa wa'l Majahil*.¹ This work combined and augmented what was in the Mizan al-I'tidal and in the Tahdhib al-Kamal of his teacher, Imam al-Mizzi. This point was mentioned by Ibn Kathir in his *Ikhtisar Ulum al-Hadith* (under category no. 61). The Takmil has been published by Markaz Nu'man in Sana'a in Yemen in 2011 in four volumes
- 3) Shaykh Sadrud-Din Sulayman ibn Yusuf al-Yasufi (d. 789 AH) wrote marginal notes (Hashiya) to the *Mizan al-I'tidal*. This work was utilized by al-Hafiz ibn Hajar al-Asqalani in his *Lisan al-Mizan*² that shall be mentioned below
- 4) The Muhaddith of his age, al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH) wrote a supplement to the *Mizan al-I'tidal* entitled *Dhayl Mizan al-I'tidal* which is available in print
- 5) Imam Burhanud-Din Ibrahim ibn Muhammad al-Halabi (d. 841 AH), who is commonly known as Sibt ibn al-Ajami wrote a supplement to the Mizan entitled *Nathl al-Himyan fi Mi'yar al-Mizan*. This book was published in 2014 in one

¹ Al-Hafiz Shamsud-Din al-Sakhawi (d. 902 AH) said the following about this in his *al-I'lan bi'l-tawbikh li-man dhamma al-Tarikh* (see the translation of al-Sakhawi's work under the title: *A History of Muslim Historiography* (pp. 438), 2nd revised edition, Leiden, E.J. Brill, 1968): "(Ibn Kathir) combined the *Tahdhib* of al-Mizzi and the *Mizan* of ad-Dhahabi, together with additions of his own and corrections concerning personality criticism. He said that personality criticism is most useful for outstanding jurists—and also for *hadith* scholars."

² See *Lisan al-Mizan* (no. 3243 of the edition by Shaykh Abdul Fattah Abu Ghudda, published by Dar al-Basha'ir al-Islamiyya, 1st edn, 2002, Beirut, Lebanon)

volume also by Markaz Nu'man in Sana'a, Yemen. Imam Taqiud-Din ibn Fahd al-Makki (d. 871 AH) mentioned an alternative title for the work by Sibṭ ibn al-Ajami in his *Lahz al-Alhaz bi-Dhayl Tabaqat al-Huffaz*.³ He mentioned the title as *Naqd al-Naqsan fi Mi'yar al-Mizan*. This latter title seems to be incorrect and the correct title seems to be *Nathl al-Himyan* as mentioned by Shaykh Muhammad ibn Ja'far al-Kattani (d. 1345 AH/1927 CE) in his *al-Risala al-Mustatrafah*.⁴

Note also that Sibṭ ibn al-Ajami also wrote marginal notes (Hashiyya) to the actual *Mizan al-I'tidal* and the manuscript of it is still available in our time in the actual handwriting of Sibṭ ibn al-Ajami, and it was used by some of the later editors of the printed edition of the *Mizan al-I'tidal*. Some digital images from this said manuscript will be displayed later in this monograph.

- 6) Al-Hafiz Ibn Hajar al-Asqalani (d. 852 AH) wrote three works connected to the *Mizan al-I'tidal*. The three titles have been listed by his student, al-Hafiz Shamsud-Din al-Sakhawi (d. 902 AH) in his biography of Ibn Hajar known as *al-Jawahir wa'l Durar fi Tarjama Shaykh al-Islam Ibn Hajar*.⁵ Al-Sakhawi mentioned the four works as follows:

- a) *Lisan al-Mizan*
- b) *Tahrir al-Mizan*
- c) *Dhayl al-Mizan*

Al-Sakhawi also spoke about these titles in his *al-I'lan bi'l-tawbikh li-man dhamma al-Tarikh*⁶ as follows:

"Al-Dhahabi abridged (Ibn al-Jawzi's work) and also wrote a supplement to it. Most of the material was taken over into the *Mizan* which became the standard reference work for all later (scholars). He followed, however, Ibn 'Adi (d. 365 AH) in that he mentioned every disputed *hadith* scholar, even if he was reliable. But he undertook to omit any mention of the men around Muhammad (Sallallahu alaihi wa sallam) or of the authoritative religious leaders.⁷ Zayn-ad-Din al-Iraqi wrote a one-volume supplement to (the *Mizan*). Ibn Hajar, in the *Lisan al-Mizan*, picked out (of the *Mizan*) the (persons) who were not in the *Tahdhib al-Kamal*, adding the (information on) transmitters that had escaped (ad-Dhahabi) and some new biographies together with his criticisms and rectifications. I revised (the *Lisan*) under (Ibn Hajar's) direction, and I have some additions to it. Ibn Hajar wrote two more books on the subject, the *Taqwim al-Lisan* and the *Tahrir al-Mizan*. Al-Dhahabi, too, wrote (two more works on the subject), a brief work on weak transmitters entitled *al-Mughni*, and another work entitled *ad-Du'afa wa'l Matrukin*. He (himself) wrote a supplement⁸ to it. Someone picked out of (ad-Dhahabi's) *Du'afa* the inventors of supposititious traditions, another the manipulators (*mudallisun*), and a third the confused (*hadith* scholars). Al-Dhahabi also wrote *Ma'rifat ar-ruwah al-mutakallam fihim bi-ma la*

³ See p. 313 of the edition printed by Darul Kutub al-Ilmiyya, Beirut, Lebanon

⁴ See p. 65 of the Dar al-Basha'ir al-Islamiyya edition, 1986 CE, Beirut, Lebanon

⁵ See 2/683 (published by Dar Ibn Hazm, 1st edition, 1999, Beirut, Lebanon)

⁶ See the translation of al-Sakhawi's work under the title: *A History of Muslim Historiography* (pp. 436-437), 2nd revised edition, Leiden, E.J. Brill, 1968

⁷ Some of these names were specifically mentioned by al-Dhahabi in his introduction to the *Mizan al-I'tidal*, which includes Imam Abu Hanifa, as shall be quoted in this monograph

⁸ Meaning the work known as *Dhayl Diwan al-Du'afa*

yujib ar-radd."

Out of the three-works mentioned above, only the *Lisan al-Mizan*⁹ has been published in several volumes, and the other two seem to be either in manuscript form or lost in our time.

- 7) Imam Jalalud-Din al-Suyuti (d. 911 AH) wrote a work known as *Zawa'id al-Lisan ala'l-Mizan*.¹⁰

There were also works that were compiled to mention the actual narrations that were presented by al-Dhahabi throughout the *Mizan al-I'tidal*. Amongst such works are the following titles:

- 1) *Al-Ahadith allati fil-Mizan lil-Dhahabi*¹¹ by Imam Ali ibn Abdullah al-Ardabili al-Tabrizi (d. 746 AH)
- 2) *Al-Ahadith al-Muntaqa min al-Mizan wa'l Lisan* by Imam Abdur Rauf al-Munawi (d. 1031 AH)
- 3) *Al-Jāmi' al-muṣannaf mimā fī al-Mīzān min ḥadīth al-rāwī al-muḍ'af* by the late Shaykh Abdul Aziz ibn Muhammad al-Ghumari (d. 1998)
- 4) *Bulugh al-amal fī tartib ahadith Mizan al I'tidal* by Shaykh Mahmud al Jazā'iri

Shaykh Zafar Ahmed al-Uthmani (d. 1394 AH/1974) said in his *Qawā'id fī Ulum al-Hadith*¹²:

"It is also similarly known that the fact that a narrator is mentioned in the Mizan does not necessitate that he is weak, because al-Dhahabi mentioned many of the trustworthy narrators in it in order to defend them, just as he mentioned Ali ibn al-Madīni¹³ in it for that purpose, or to distinguish them from the weak narrators if their names resemble each other. He stated that in the introduction to the Mizan and in its conclusion in which he said:

'Moreover, (this book of mine comprises) reliable trustworthy narrators who have innovations, or trustworthy narrators about whom such people have made critical statements whose critical comments about that trustworthy narrator are not given any attention because they were obstinately harsh about him and went against the dominant majority of the people of critical evaluation and accuracy, because we do not claim absolute protection from forgetfulness and mistakes for anyone other than the Prophets, peace be upon them. Moreover, (it comprises) sincere Hadith scholars or Shaykhs

⁹ The first edition was published in India by Da'iratul Ma'arif in Hyderabad back in the year 1329 AH in 7 volumes

¹⁰ As mentioned by Hajji Khalipha in his *Kashf al-zunūn 'an asāmi al-kutub wa al-funūn* (2/1917)

¹¹ As mentioned by al-Hafiz ibn Hajar in *al-Durar al-Kamina* (4/86)

¹² See the English translation published by Turāth publishing (pp. 154-155)

¹³ Imām Ali ibn al-Madīni (d. 234 AH) was one of the famous teachers of Imām al-Bukhāri. Al-Madīni was an expert in the science dealing with Hadīth narrators (Ilm al-Rijāl) and hidden defects in Hadīth (Ilal al-Hadīth)

whose reliability is unknown inwardly but not outwardly (mastur) in whom there is the slightest leniency and who did not reach the degree of being meticulously reliable. Then, (it comprises) hadith scholars who are weak in respect of their memories and have mistakes and suppositions but whose Hadith are not abandoned but on the contrary what they narrate as supporting narrations (shawahid) and for the purpose of (parallel) analysis (i'tibar) are accepted. (Abridged and cited selectively).'

He said at the end of it:

'Its author said: may Allah seal his destiny with right actions and forgive him, its principle focus and its subject is the weak narrators but in it there are a large number, as we mentioned in the introduction, of trustworthy narrators whom I mentioned in order to defend them or because the criticisms regarding them do not cause any weakness.'

Imam al-Dhahabi said in the beginning of his *Mizan al-I'tidal*:

وكذا لا أذكر في كتابي من الأئمة المتبوعين في الفروع أحدا لجلالتهم في الإسلام وعظمتهم في النفوس، مثل أبي حنيفة، والشافعي، والبخاري فإن ذكرت أحدا منهم، فأذكره على الإنصاف، وما يضره ذلك عند الله ولا عند الناس

"Similarly, I will not mention in my book any of the followed Imams of Furu' (jurisprudence and its branches) due to their majesty in Islam and eminence in the souls [of people], such as Abu Hanifa, al-Shafi'i and al-Bukhari, and if any one of them are mentioned then I mentioned them with fairness, for this does not harm their standing before Allah and before people."

These words are an explicit clarification that Imam al-Dhahabi did not have the intention to mention an entry for Imam Abu Hanifa, and if he were to personally mention him in the *Mizan al-I'tidal* he would have done so with a fair and balanced representation. It is an elucidation that there was not an entry for Imam Abu Hanifa in his *Mizan al-I'tidal* from the pen of Imam al-Dhahabi specifically. Nevertheless, the question arises on why and how was an entry for Imam Abu Hanifa introduced in most of the published editions of the *Mizan al-I'tidal* spanning over a hundred years, and was there any basis for such an entry to have been added into the handwritten manuscript editions of this important work.

In most of the printed editions there is an entry for Imam Abu Hanifa under his name, al-Nu'man ibn Thabit as follows:

النعمان بن ثابت [ت، س] بن زوطى، أبو حنيفة الكوفي. إمام أهل الرأي.
ضعفه النسائي من جهة حفظه، وابن عدي، وآخرون. وترجم له الخطيب في فصلين من تاريخه،
واستوفى كلام الفريقين معدليه ومضعفيه.

Translation:

“*Al-Nu'man ibn Thabit (Tirmidhi, Nasa'i¹⁴) ibn Zuta, Abu Hanifa al-Kūfī. Imam of the People of juristic opinion. Al-Nasa'i weakened him from the standpoint of his memorization, also Ibn Adi, and others. Al-Khatib (al-Baghdadi) wrote his biography¹⁵ in two sections in his Tarikh (Baghdad), by fulfilling the words of two parties: those who praised him fairly and those who weakened him.*”

Had Imam al-Dhahabi actually stated the above about Imam Abu Hanifa then it is remarkable that he made no scholarly defence of the Imam, and it contains words which deprecate the Imam to be somewhat allegedly weak in hadith. This would thus contradict the very principle that was quoted from the pen of al-Dhahabi from the introduction of his *Mizan al-I'tidal* as presented above.

Hence, it is highly unlikely that Imam al-Dhahabi actually wrote the above entry into the *Mizan*, and this will be elucidated by referring back to the original handwritten manuscript that emanated from the actual pen of al-Dhahabi. It will be demonstrated below that the entry for Imam Abu Hanifa was interpolated into the *Mizan* by some later scribes into a few manuscripts, while this notice was clearly absent as expected in the more authoritative and authentic copies of the known manuscripts of the said *Mizan*.

Before clarifying this last point, it is worth pointing out to the reader which printed copies of the *Mizan al-I'tidal* have this interpolation of the notice on Imam Abu Hanifa published within it.

¹⁴ This means that Imam Abu Hanifa's narrations are found in the *Jami al-Tirmidhi* and *Sunan an-Nasa'i*

¹⁵ Al-Khatib al-Baghdadi (d. 463 AH) and his section on Imam Abu Hanifa in his *Tarikh Baghdad* was refuted by the Ayyubid ruler of Damascus who was also a Hanafi scholar by the name of al-Malik al-Mu'azzam Isa ibn Muhammad (d. 624 AH). The title of the work was entitled *al-Sahm al-musib fi kabit al-Khatib* (*The Missile Hitting its Mark in al-Khatib's Liver*). It was published under the title *Kitab al-Radd 'ala Abi Bakr al-Khatib al-Baghdadi* (Cairo, 1351/1932), and the Darul Kutub al-Ilmiyya edition has wrongly attributed the work to Imam Muhibud-Din ibn al Najjar (d. 643 AH). The manuscript of *al-Sahm al-musib* is available in the Al-Azhar University manuscript collection (no. 648, in 153 folios) in Cairo, Egypt, with the name of al-Mu'azzam on the title page. Note also that Imam Sibt ibn al-Jawzi (d. 654 AH) has also defended the claims against Imam Abu Hanifa in his *al-Intisar wa al-Tarjih lil-Madhab al-Sahih* and in the opening lines of his *al-Tarjih* he mentioned al-Malik al-Mu'azzam with very high praise. Imam Abul Faraj ibn al-Jawzi (d. 597 AH) wrote against al-Khatib in his *al-Sahm al-Musib fi al-Radd 'ala al-Khatib*. Imam al-Suyuti (d. 911 AH) also refuted a certain al-Khatib and his claims in three separate works: *al-Sahm al-Musib fi nahr al-Khatib*, *al-Jawab al-Musib an I'tiradat al-Khatib* and *Naf al-Tib min as'ila al-Khatib*. These titles have been listed by al-Suyuti in his autobiography known as *al-Tahadduth bini'mat Allah* (see p. 124 of the edition published by E. Sartain). The Khatib in question seems to be Muhammad ibn Ibrahim who was known as al-Khatib al-Waziri, and al-Suyuti had some written dealings with him as al-Sakhawi mentioned in his *al-Daw al-Lami* (6/260). From amongst these three titles, the late Shaykh Wahbi Ghawji (d. 2013) has mentioned in his *Abu Hanifa al-Nu'man: Imam al-A'immatil-Fuqaha* (p. 220) that *al-Sahm al-Musib* by al-Suyuti was directed against al-Khatib al-Baghdadi. Shaykh Wahbi also mentioned that his teacher, Shaykh Muhammad Zahid al-Kawthari (d. 1951), wrote *Ta'nib al-Khatib 'ala Ma Saqahu fi Tarjimati Abi Hanifa Min al-Akadhib*. The latter work was published with a rebuttal to Shaykh Abdur Rahman al-Mu'allimi (d. 1966) entitled *al-Tarhib bi Naqd al-Ta'nib* also by al-Kawthari.

A LOOK AT THE PRINTED EDITIONS OF THE MIZAN AL-I'TIDAL

The following is a known list of the various published editions of the *Mizan al-I'tidal* spanning a period of more than a century with digital images of their cover pages and the section that may, or may not have been published with the entry on Imam Abu Hanifa, under his name, al-Nu'man ibn Thabit:

- 1) The first known printed edition was published in two volumes by Anwar Muhammadi publishing house in Lucknow, India, in the year 1301 AH/1884 CE. The publishers did not mention the provenance of the handwritten manuscript(s) that were used precisely, but they mentioned the use of two copies.¹⁶ Cover page from the first volume:



¹⁶ This was mentioned at the end of the 2nd volume, page 688

The page which has al-Dhahabi's mention of his not mentioning Abu Hanifa, al-Shafi'i and al-Bukhari is also present in this edition:



The page which has the entry for al-Nu'man ibn Thabit printed within it was published in the 2nd volume, page 534, on the right-hand side margin and not in the main text:

قصہ

سبحان ربك رب العرش العظيم والحمد لله رب العالمين

حسن
طین
میرزا
محمد
علی
خان
نور
محمد
خان
نور
محمد
خان
نور

۴۲

٣١. النعمان فكانت في يوم الجمعة الكرم في اهل الري ضعف الناس من جهة حفظه وابن عمه واخرون وزعم له الخطيب في ضل من تاييده واستقر كلامه في اهل الري ومعه في موضع

The footnote (no. 1) in the above image mentioned:

لَمَّا لَمْ تَكُنْ هَذِهِ التَّرْجُمَةُ فِي نَسْخَةٍ، وَكَانَتْ فِي الْأُخْرَى، أُورِدَتْهَا عَلَى الْحَاشِيَةِ

Meaning: “Since this biography was not in the manuscript, but in some other, it was mentioned in the marginal note.”

As stated above, this first ever printed edition of the *Mizan al-I'tidal* was published in Lucknow, India in the year 1301 AH. In Lucknow at that very time there was a famous Hanafi scholar by the name of Shaykh Abdal Hayy al-Lucknawi (d. 1304 AH) who was alive. It seems likely that he had access to this printed copy and if not then he may have seen at least one handwritten manuscript which had the entry for Imam Abu Hanifa within it. This is evident from two of his published works written in Arabic.

In his work known as *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil*¹⁷ he briefly mentioned that in the *Mizan al-I'tidal* there was the mention of the weakening of Imam Abu Hanifa by Imam an-Nasa'i. Note that *al-Raf' wa al-Takmil* was published at the end of the second volume of this first printed edition of the *Mizan al-I'tidal*.

The late Shaykh Abdul Fattah Abu Ghudda (d. 1997) edited *al-Raf' wa al-Takmil* and included a lengthy footnote spanning some six pages in explanation of the truth of the matter behind the *Mizan al-I'tidal*, and why the entry for Imam Abu Hanifa was interpolated into it by some scribes. Shaykh Abdul Fattah also clarified this issue surrounding the *Mizan* in his footnotes to *Qawā'id fi Ulum al-Hadith*¹⁸ by his Shaykh, Zafar Ahmed al-Uthmani (d. 1974).

The second work where Shaykh Abdal Hayy clarified this issue in lengthier detail was his *Ghayth al-ghamam 'ala hawashi Imam al-Kalam*. What was mentioned by Shaykh Abdal Hayy and Shaykh Abdul Fattah Abu Ghudda will be mentioned in summarised form in due course within this monograph.

- 2) The second known printed edition of the *Mizan al-I'tidal* was published in three volumes back in the year 1325 AH/1907 CE by Matba'at al-Sa'ada in Cairo, Egypt. Title page from the 3rd volume of this edition:

¹⁷ See p. 121 of the Maktaba al-Matbu'at al-Islamiyya and Darus Salam edition (8th edition, Beirut, 2004 CE/1425 AH) edited by the late Shaykh Abdul Fattah Abu Ghudda (d. 1997), or see p. 60 of the older Maktaba Ibn Taymiyya print

¹⁸ See pp. 211-212 where he also mentioned the names of other scholars who had clarified this issue surrounding the false inclusion of Imam Abu Hanifa into the *Mizan al-I'tidal*. Such scholars include Shaykh Abdur Rashid al-Nu'mani (d. 1999/1420 AH), Shaykh Muhammad Ali al-Nimawi (d. 1322 AH) and al-Amir al-San'ani (d. 1182 AH)

المجلد الثالث من

مِيزَانُ

الاعتدال في نقد الرجال

رجال الحديث

تأليف

الامام الحافظ المحدث شمس الدين ابي عبد الله محمد بن احمد بن عثمان بن قايماز الذهبي
الدمشقي المولود سنة ٦٧٣ والمتوفي سنة ٧٤٨ هجرية
(طبع على نفقة احمد ناجي الجمالي ومحمد امين الخالنجي الكنتي واخيه)

عن بتصحيحه السيد محمد بدر الدين النعساني

الطبعة الاولى سنة ١٣٢٥ هجرية

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والمشته في أسماء الرجال كلامهم المؤلف رحمه الله • وكتاب الجمع بين رجال الصحيحين
لحافظ المقدسي • وخلاصة تهذيب الكمال في أسماء الرجال للخزرجي • وكتاب
الاسماء والكنتي للحافظ ابي بشر الدولابي • وكتاب المنفردات والوجدان لمسلم بن الحجاج •
وكتاب الضعفاء الصغير للبيهقي • والضعفاء والمتروكين للساقى • ورجال الموطأ للسيوطي
والكمال في أسماء الرجال رجال مشكاة المصابيح لبعض متأخري علماء الهند • ورجال
كتاب الترغيب والترهيب للحافظ المنذرى الى غير ذلك فجاء بحمد الله صحيحاً متقناً مع
الاعتناء بترتيبه ووضعه على شكل تسهل المراجعة فيه ومن الله نستمد التوفيق والعون
على اتمامه

كتبه
محمد امين الخالنجي الكنتي

(طبع بمطبعة السعادة بجوار محافظة مصر لصاحبها محمد ابراهيم)

In the 3rd volume, page 227, no. 2070 of this edition there was an entry for Imam Abu Hanifa under his name al-Nu'man ibn Thabit as may be seen below:

طلحة والزبير جاري في الجنة سهل بن عثمان حدثنا النضر بن منصور حدثنا أبو الجنوب سمعت علياً سمعت النبي صلى الله عليه وسلم يقول لو كان لي أربعون بنتاً زوجت عثمان واحدة بعد واحدة حتى لا يبقى منهن واحدة

٢٠٦٧ [نضر بن زياد] شيخ حدث عنه يحيى الجاني قال الأزدي مشكر الحديث

٢٠٦٨ [نظار بن سفيان] حدث عنه الحسين بن قتيبة المدائني مجهول

٢٠٦٩ [نظيف بن عبد الله] الكسروي المقرئ مولى بني كسرى الحلبي ذكر أبو علي البغدادي وأبو قاسم القحام في كتابيهما في القراءات أنه قرأ على قبله ولم يصح ذلك وإنما المعروف أنه قرأ على أحد بن محمد البغلي صاحب قبله وقرأ على علي بن عمران الرقي وغيره قرأ عليه عبد الباقي بن الحسن وأبو الطيب بن علفن وآخرين وقد وثقه من أصحابه ابن حجر شيخنا لا في علم البغدادي

٢٠٧٠ [النعمان بن ثابت بن] بن زوطى أبو حنيفة الكوفي إمام أهل الرأي ضعفه النسائي من جهة حفظه وابن عدي وآخرون وترجم له الخطيب في فصلين من تاريخه واستوفي كلام الفريقين معدليه ومضعفيه

٢٠٧١ [النعمان بن راشد الجزري] عن الزهري وميمون بن مهران وعنه ابن جريج والحدادان ونصيب قال البخاري في حديثه وهم كثير وقال أحمد مضطرب الحديث روي متاكر وقال ابن معين ووس ضعيف وقال أبو حاتم بن عيينة حاله وضعفه يحيى بن سعيد وقال ابن عدي قد احتمله الناس وله نسخة لا بأس بها وهو رقي

٢٠٧٢ [النعمان بن سعدت] عن علي رضي الله عنه ما روى عنه سوى عبد الرحمن بن اسحق أحد الضعفاء وهو ابن أخته

٢٠٧٣ [النعمان بن شبل الباهلي] بصري عن أبي عوانة ومالك قال موسى بن حارون كان متهما وقال ابن حبان يأتي بالطامات وقال ابن عدي حدثنا علي بن اسحق حدثنا محمد بن النعمان بن شبل حدثني أبي حدثني مالك بن نافع عن ابن عمر مرفوعاً من حج فلم يزرني فقد جفائي هذا موضوع وحدثنا أحمد بن الحسن التميمي حدثنا محمد بن محمد بن النعمان بن شبل حدثني جدي حدثني مالك بن نافع عن ابن عمر مرفوعاً صلاة القاعد على النصف من صلاة القائم

٢٠٧٤ [النعمان بن عبد الله] عن ابن ظلال وعنه نصر بن عبد الله على الجهمي مجهول

٢٠٧٥ [النعمان بن المنذر دس] قال أبو دؤاد شامي وضع كتاباً في القدر يدعو اليه ٠٠ قلت هو أبو البريد الفسائي يروي عن مكحول وعطاء وعنه الهيثم بن حميد ويحيى بن حمزة وابن شاوور وجماعة وقد وثقه أبو زوعة وقال أبو مسهر كان قديراً قل خليفة مات سنة اثنتين وثلاثين ومائة

٢٠٧٦ [النعمان بن معبد د] بن هودة عن أبيه غير معروف تفرد عنه ابنه عبد الرحمن

Note that the editor (Shaykh Muhammad Badrud-Din al-Na'sani) of this edition did not mention which specific handwritten manuscript(s) had this entry for Imam Abu Hanifa within it.

- 3) The third known printed edition of the *Mizan al-I'tidal* was published in 5 volumes by Dar al-Ma'rifa, Beirut, Lebanon. This edition was edited by the late Shaykh Ali Muhammad al-Bajawi who dated his introduction as February 1963. In the 4th volume, page 265, no. 9092 he allowed the name of Imam Abu Hanifa to be published in the *Mizan al-I'tidal*. Front cover of this volume:

مِيزَانُ الْإِسْتِدْلَالِ

فِي نَفَرِ الرَّجَالِ

تأليف

أبِي عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُمَانَ الذَّهَبِيِّ
المتوفى ٧٤٨ هـ

تحقيق

عَلِيٌّ مُحَمَّدٌ الْجَاوِي

رئيس فهرس الأهداث النبوية الشريفة
السمي: فتح الرحمة لأهداث الميزان

House of Verification
المجلد الرابع

دار المعرفة
بيروت - لبنان

The actual page which listed Imam Abu Hanifa under his name al-Nu'man ibn Thabit with a brief clarification in footnote no. 2 is highlighted in the image:

على أبي عمران الرقي وغيره . قرأ عليه عبد الباقي بن الحسن ، وأبو الطيب بن غلبون وآخرون^(١) .

وقد وثقه من أصحابه ابن عمير شيخ لأبي علي البغدادى .

[النعمان]

٩٠٩٢ — النعمان^(٢) بن ثابت [ت ، س] بن زوطى ، أبو حنيفة الكوفى . إمام أهل رأى .

ضعفه النسائى من جهة حفظه ، وابن عدى ، وآخرون . وترجم له الخطيب فى فصلين^(٣) من تاريخه ، واستوفى كلام الفريقين معديله ومضعفيه .

٩٠٩٣ — النعمان بن راشد الجزرى [م ، عو] . عن الزهرى ، وميمون بن مهران . وعنه ابن جريج ، والحمادان ، وهيب .

قال البخارى : فى حديثه وهم كثير . وقال أحمد : مضطرب الحديث ، روى منا كبير . وقال ابن معين ، وأبو داود ، والنسائى : ضعيف . وقال أبو حاتم ، بتحسين حاله . وضعفه يحيى بن سعيد . وقال ابن عدى : قد احتمله الناس . وله نسخة لا بأس بها وهو رقى .

٩٠٩٤ — النعمان بن سَعْد [ت] . عن علي رضى الله عنه . ما روى عنه سوى عبد الرحمن بن إسحاق أحد الضعفاء ؛ وهو ابن أخته .

٩٠٩٥ — النعمان بن شَيْل الباهلى . بصرى . عن أبي عوانة ، ومالك . قال موسى بن هارون : كان متهما . وقال ابن حبان : يأتى بالطامات . وقال

ابن عدى : حدثنا على بن إسحاق ، حدثنا محمد بن النعمان بن شيل ، حدثني أبي ، حدثني مالك ، عن نافع ، عن ابن عمر — مرفوعا : مَنْ حَجَّ فَلَمْ يَزُرْنِي فَقَدْ جَفَّائِي .

هذا موضوع .

(١) فى س : وآخر من بقي من أصحابه ابن عمر . والمثبت فى ه ، ل ، ن .

(٢) هذه الترجمة ليست فى س ، ل .

(٣) تاريخ بغداد : ١٣ — ٣٢٣ ، وقد ترجم له فى نحو مائة صفحة .

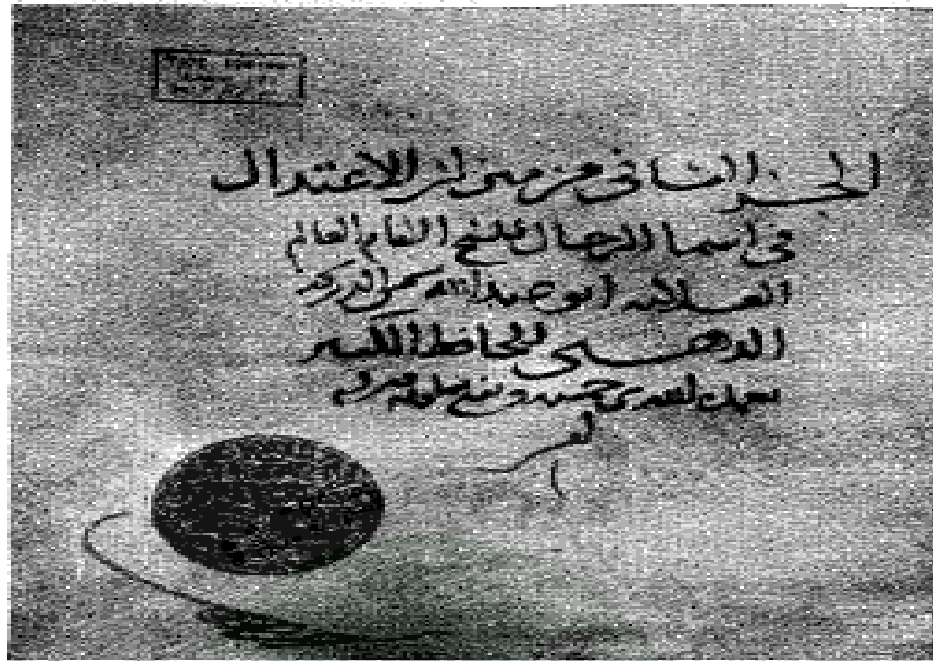
Al-Bajawi mentioned in footnote 2 that the entry for Imam Abu Hanifa was missing in two of the manuscripts he used, namely the one he abbreviated with the Arabic letter س and ل. In his introduction to the *Mizan*, al-Bajawi mentioned that he used two manuscripts of the *Mizan* and a copy of the *Lisan al-Mizan* of al-Hafiz ibn Hajar al-Asqalani, as well as the Indian printed edition of the *Mizan* that was described above. In summary, al-Bajawi mentioned the following as his source material in publishing his edition of the *Mizan*:

- a) The six-volume copy of the *Mizan al-I'tidal*, which he did not mention which manuscript library it originated from. Nevertheless, he provided the image of the title page which allows one to know what the provenance of this manuscript

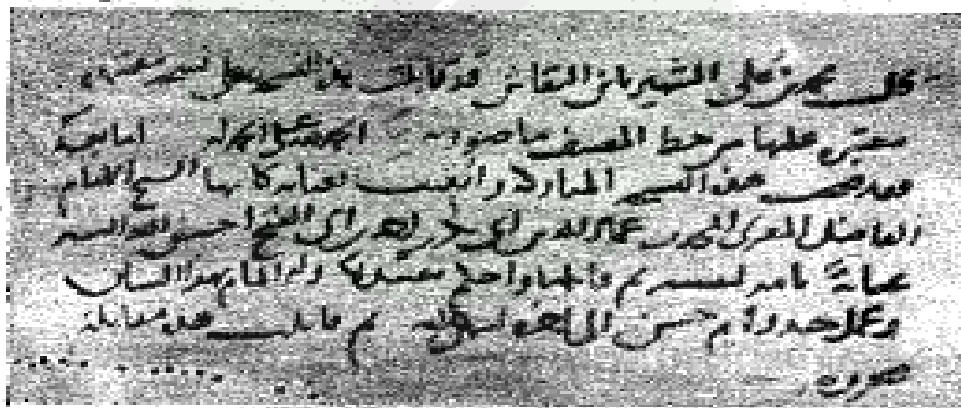
was. He abbreviated this manuscript with the Arabic letter خ when referring to it in the footnotes. He showed the following images in his introduction:



الصفحة الأولى من الجزء الأول من النسخة (خ)



أول صفحة من الجزء الثاني من النسخة المخطوطة (خ)



آخر صفحة من الجزء الثاني من النسخة المخطوطة (خ)

The above manuscript used by al-Bajawi actually originated from Istanbul in Turkey, and it is the copy that is stored in the Topkapi palace museum stored under what is known as the Ahmed al-Thalith library collection.¹⁹ Al-Bajawi mentioned that the fourth volume was deficient.

Only the first three volumes of this manuscript were used by probably the best edition of the *Mizan al-I'tidal* published to date by Dar al-Risala al-Alamiyya (see below for this edition). The editors of this latter printed edition also showed

¹⁹ In the Topkapi manuscript catalogue entitled Topkapi Sarayi Muzesi Kutuphanesi Arapca Yazmalar Katalogu (3/532-533) this 6-volume manuscript is listed under no. 6372-6377. The 6th volume has the entries for the narrators whose name begins with al-Nu'man. The catalogue has a minor typographical error. The 6th volume has been given the accession number 6377 A. 2920/6. This is incorrect and it is actually 6377 A. 2820/6 as can be seen on the title page (see later under the section detailing if this manuscript had the entry for Imam Abu Hanifa in it or not)

images of the above manuscript used by al-Bajawi and mentioned it was from the Ahmed al-Thalith collection. This manuscript was also used by the well-known publishing house called Darul Kutub al-Ilmiyya, and they utilised 5 of the 6 volumes as described below. They showed an image²⁰ from the last page of the manuscript from the 6th volume which had a date of 747 AH, which is a year before al-Dhahabi's death in 748 AH.

This copy stored in the Ahmed al-Thalith collection mentioned at the end of the 2nd volume (see the last image above) some words from Shaykh Muhammad ibn Ali ibn al-Naqqash who apparently compared it with another manuscript copy which had the handwriting of Imam al-Dhahabi on it. The scribe who copied it from al-Dhahabi was mentioned as Shaykh Imadud-Din Abi Bakr ibn Ahmed ibn Abi'l Fath. Al-Naqqash died in 763 AH and his biography is in *al-Durar al-Kamina* (5/325) by al-Hafiz ibn Hajar. Imadud-Din Abi Bakr died in 782 AH and he was praised by Imam al-Dhahabi in his *al-Mu'jam al-Mukhtas* (p. 304), and his biography is in *al-Durar al-Kamina* (1/521). Ibn Hajar mentioned in the latter reference that Imadud-Din would scribe much from the works of al-Mizzi and al-Dhahabi, as well as being their common student.

Hence, this manuscript is an early copy and al-Bajawi seems to have indicated that the notice for Imam Abu Hanifa under the entry for al-Nu'man ibn Thabit was listed in this early copy of the *Mizan al-I'tidal*. This copy emanated from close to the time of Imam al-Dhahabi, and although al-Bajawi indicated that the entry for Imam Abu Hanifa was included in it, but in actual fact this is not the case and it is a gross error on his part to have thought it was definitely in this precise manuscript copy. This is said with surety and clarity due to the fact that the writer of these lines has obtained the actual pages which had entries for those narrators whose name begins with al-Nu'man. This will be witnessed later on in this monograph.

It will also be shown later on from the very handwriting of Imam al-Dhahabi himself that he never added in the entry for Imam Abu Hanifa, as well as by cross comparison with other early manuscripts.

- b) The second manuscript that al-Bajawi used was the one copied by the well-known Hadith scholar, al-Hafiz Sibt ibn al-Ajami (d. 841 AH). This manuscript was referred to above while describing those who supplemented the *Mizan al-I'tidal* in some way. The manuscript page in his handwriting without the biography of Imam Abu Hanifa will be shown later with its description. Al-Bajawi abbreviated reference to this manuscript with the Arabic letter س.
- c) The third work al-Bajawi used was the *Lisan al-Mizan* of al-Hafiz ibn Hajar which is based on the *Mizan al-I'tidal* of al-Dhahabi as mentioned earlier on. This work was abbreviated with the Arabic letter ل by al-Bajawi in his footnotes.
- d) The last resource that al-Bajawi used to edit the *Mizan* was the published edition that was printed for the very first time in India using two manuscripts as described above. Al-Bajawi referred to this copy with the Arabic letter – ه.

²⁰ See *Mizan al-I'tidal* (1/100) printed by Darul Kutub al-Ilmiyya, Beirut, Lebanon, 1st edition, 1995/1416 AH

- 4) The fourth known printed edition of the *Mizan al-I'tidal* was published by Darul Kutub al-Ilmiyya, Beirut, Lebanon, in 8 volumes of which the last volume was the *Dhayl Mizan al-I'tidal* of al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH). This edition was first printed in 1995 with editing by Shaykh Ali Muhammad Muawwad and Shaykh Adil Ahmed Abd al-Mawjud. They utilized three manuscripts:
- The primary manuscript of the *Mizan al-I'tidal* they used was the one from the Maktaba Ahmed al-Thalith collection from Istanbul. They obtained this copy by using the images of it stored in the Ma'had al-Makhtutat al-Arabiyya library in Cairo, Egypt (no. 536). They had access to five of the six volumes of this copy and the fourth volume was deficient. They abbreviated reference to this copy using the Arabic letter (أ).
 - The second manuscript they used was one volume from the Darul Kutub al-Misriyya library in Cairo (no. 77 from the Mustalah al-Hadith section). This volume contained the introduction and finished under the entry for the narrator known as Abdur Rahman ibn Ziyad.
 - The third manuscript they used was another volume from the Darul Kutub al-Misriyya library in Cairo (no. 89 from the Mustalah al-Hadith section). This volume had entries beginning with the letter م – and finished at the end of the work. Both of these two volumes from the Darul Kutub al-Misriyya library were given the abbreviated reference - ب
 - They also used the Indian printed edition of the *Mizan* described earlier on and a copy of the *Lisan al-Mizan* of Ibn Hajar al-Asqalani

The editors showed images from the three named manuscripts and later on it will be shown that there was no entry for Imam Abu Hanifa in manuscript no. 89. Regrettably, the editors published the entry for Imam Abu Hanifa in their edition as may be seen from the 7th volume. Front cover from this volume:



The entry for Imam Abu Hanifa under the name al-Nu'man ibn Thabit was published in volume 7, pp. 37-38, no. 9099, but within brackets as follows:

حرف النون / نضير، نظار، نظيف ٣٧

سَهْلُ بْنُ عُمَانَ، حَدَّثَنَا النُّصَيْرُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو الْجَنْوَبِ، سَمِعْتُ عَلِيًّا، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كَانَ لِي أَرْبَعُونَ بِنْتًا زَوَّجْتُ عُثْمَانَ وَاحِدَةً بَعْدَ وَاحِدَةٍ حَتَّى لَا يَبْقَى مِنْهُنَّ وَاحِدَةٌ»^(١).

نُضَيْرٌ، نَظَّارٌ

٩٠٩٦ [٨٨٨٦] - نُضَيْرُ بْنُ زِيَادٍ^(٢). شَيْخٌ حَدَّثَ عَنْهُ يَحْيَى الْحَمَانِيُّ. قَالَ الْأَزْدِيُّ: مُنْكَرُ الْحَدِيثِ.

٩٠٩٧ [٨٨٨٨] - نَظَّارُ بْنُ سَفْيَانَ^(٣). حَدَّثَ عَنْهُ الْحَسَنُ بْنُ قُتَيْبَةَ الْمَدَائِنِيِّ. مَجْهُولٌ.

نَظِيفٌ

٩٠٩٨ [٨٨٨٩] - نَظِيفُ بْنُ عَبْدِ اللَّهِ^(٤) الْكِسْرَوِيُّ الْمُقْرِيءُ^(٥)، مَوْلَى بَنِي كَسْرَى الْحَلَبِيِّ، ذَكَرَ أَبُو عَلِيٍّ الْبَغْدَادِيُّ وَأَبُو قَاسِمٍ الْفَحَّامُ فِي كِتَابَيْهِمَا فِي الْقُرَآنِ أَنَّهُ قَرَأَ عَلَى قَنْبَلٍ؛ وَلَمْ يَصَحَّ ذَلِكَ؛ وَإِنَّمَا الْمَعْرُوفُ أَنَّهُ قَرَأَ عَلَى أَحْمَدَ بْنِ مُحَمَّدٍ الْبِقَطْنِيِّ صَاحِبِ قَنْبَلٍ، وَقَرَأَ عَلَى أَبِي عِمْرَانَ الرَّقِيِّ وَغَيْرِهِ. قَرَأَ عَلَيْهِ عَبْدُ الْبَاقِي بْنُ الْحَسَنِ، وَأَبُو الطَّيِّبِ بْنُ غُلْبُونَ وَآخَرُونَ. [وَقَدْ وَثَّقَهُ]^(٦) مِنْ أَصْحَابِهِ ابْنُ عَمِيرٍ شَيْخٌ لِأَبِي عَلِيٍّ الْبَغْدَادِيِّ.

النُّعْمَانُ

٩٠٩٩ [١٠٠٠] - [النُّعْمَانُ بْنُ ثَابِتٍ [ت، س] بْنِ زُوَيْطٍ، أَبُو حَنِيفَةَ الْكُوفِيُّ^(٧)]. إِمَامٌ أَهْلُ الرَّأْيِ.

= (٣٣٣٦٨) وعزاه للحاكم والترمذي عن علي مرفوعاً، وللحديث طرق منها ما أخرجه الترمذي: (٣٢٠٢)، (٣٧٤٠)، ابن ماجه: (١٢٧)، (١٢٦)، (١٢٥)، (١٢٨) ٤٦/١، أخرجه أحمد: ١٨٧/١، ١٨٨، ١٩٣، ابن أبي شيبة: ٩٠/١٢، ابن عساكر في التاريخ: ١٠٢/٦، ١٦٣، ٨٠/٧، ٨١، انظر شواهد في الكنز: ٦٩٥/١١ وانظر الصحيحة: [١٢٥].

(١) أخرجه ابن عدي في الكامل. - ذكره الهندي في الكنز: (٣٦٢٤٨) وعزاه لسعيد بن منصور في سننه، وابن عساكر في التاريخ: (٣٦٢٥٦) وعزاه لابن شاهين وابن عساكر وقال فيه العلاء بن الحنفلي قال ابن حبان لا يحتج به. وللحديث طرق منها: ما أخرجه الطبراني في الكبير: ١٨٤/١٧، المغني: ٦٩٩/٢، الضعفاء والمتروكين: ١٦٣/٣.

(٢) المغني: ٦٩٩/٢، الضعفاء والمتروكين: ١٦٣/٣، الجرح والتعديل: ٥١٢/٨.

(٣) اللسان: ١٦٦/٦.

(٤) في ب: المعروف.

(٥) في ب: وآخر من بقي.

(٦) سقط في ب.

(٧) ينظر: تهذيب الكمال: ١٤١٥/٣، خلاصة تهذيب الكمال: ٩٥/٣، تقريب التهذيب: ٣٠٣/٢، تهذيب =

ضعفه النَّسَائِيُّ من جهة حفظه، وابن عدي، وآخرون. وترجم له الخطيب في فصلين من تاريخه، واستوفى كلام الفريقين معدليه ومضعفيه^(١).

٩١٠٠ [٥٠٤٧ ت] - الثُّعْمَانُ بْنُ رَاشِدٍ الْجَزَرِيُّ^(٥) [م، عو]. عن الزُّهْرِيِّ، وميمون بن مهران. وعنه ابن جريج، والحمّادان، ووهيب.
قال البخاري: في حديثه وهم كثير.
وقال أحمد: مضطرب الحديث، روى مناكير.
وقال ابن معين، وأبو داود، والنسائي: ضعيف.
وقال أبو حاتم، بتحسين حاله. وضعفه يحيى بن سعيد.
وقال ابن عدي: قد احتمله الناس. وله نسخة لا بأس بها وهو رقي.
٩١٠١ [٥٠٤٨ ت] - الثُّعْمَانُ بْنُ سَعْدٍ^(٣) [ت]. عن علي رضي الله عنه. ما روى عنه سوى عبد الرحمن بن إسحاق أحد الضعفاء؛ وهو ابن أخته.

= التهذيب: ٤٤٩/١٠، الكاشف: ٢٠٥/٣، تاريخ البخاري الكبير: ٨١/٨، تاريخه الصغير: ٤٣/٢، الجرح والتعديل: ٢٠٦٢/٨، تاريخ أسماء الثقات: ١٤٧٧، الأنساب: ٦٤/٦، الكامل: ٢٤٧٢/٧، الضعفاء الكبير: ٢٦٨/٤، المعين: ٦٧/٣، سير الأعلام: ٣٩٠/٦، معرفة الثقات: ١٨٥٣، ضعفاء ابن الجوزي: ١٦٣/٣، ديوان الضعفاء: ٧٦٣، تاريخ الثقات: ٤٥٠، تراجم الأحيار: ١٢٢/٤، التاريخ لابن معين: ٦٧/٣، تاريخ بغداد: ٤٢١/١٣، تاريخ الدوري: ٦٠٦/٢، طبقات ابن سعد: ٥٣/٦، مسند أحمد: ٢٦٧/٤، تاريخ خليفة: ٩٤، المعرفة ليعقوب: ٣٨١/١، الجمع لابن القيسراني: ٥٣١/٢، علل أحمد: ٣٨/١، المعارف لابن قتيبة: ٢٩٤، تاريخ أبو زرعة الدمشقي: ١٩٩، تاريخ واسط: ٥١، ٥٢، الاستيعاب: ١٤٩٦/٤، أسد الغابة: ٢٢/٥، تجريد أسماء الصحابة: ١٢١٦، تاريخ الإسلام: ٨٨/٣، شذرات الذهب: ٦٣/١، رجال البخاري للباي: ٧٧٥/٢.

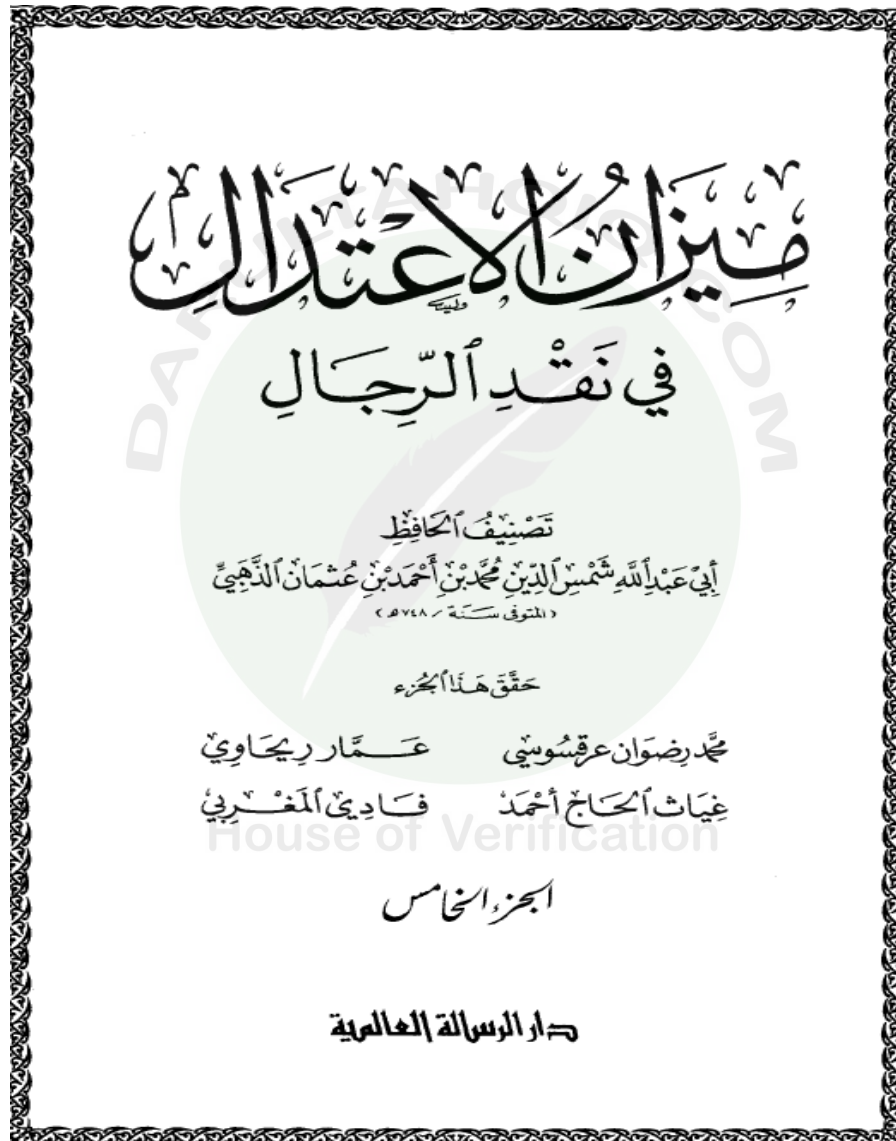
(١) سقط في ب.

(٢) ينظر: تهذيب الكمال: ١٤١٨/٣، خلاصة تهذيب الكمال: ٩٥/٣، تهذيب التهذيب: ٤٥٢/١٠، تقريب التهذيب: ٣٠٤/٢، تاريخ البخاري الكبير: ٨٠/٨، تاريخه الصغير: ٦٨/٢، الجرح والتعديل: ٢٠٦٠/٨، تاريخ أسماء الثقات: ١٤٧٦، الكامل: ٢٤٧٩/٧، الضعفاء الكبير: ٢٦٨/٤، التاريخ لابن معين: ٦٠٨/٣، ثقات: ٥٣٢/٧، ضعفاء ابن الجوزي: ١٦٤/٣، تاريخ الإسلام: ٣٠٨/٥، الجمع بين الصحيحين: ٢٠٧٠، المغني: رقم: ٦٦٥١، الكاشف: ٢٠٥/٣، تاريخ الدوري: ٦٠٨/٢، علل ابن المديني: ٧٦٢٧٥، علل أحمد: ١٣٧/١، المعرفة ليعقوب: ٢٥٣/١، المحلى لابن حزم: ١٢١/٦، رجال البخاري للباي: ٧٧٦/٢، الجمع لابن القيسراني: ٥٣٢/٢.
(٣) ينظر: تهذيب الكمال: ١٤١٨/٣، خلاصة تهذيب الكمال: ٩٦/٣، تقريب التهذيب: ٣٠٤/٢، تهذيب التهذيب: ٤٥٣/١٠، الكاشف: ٢٠٦/٣، تاريخ البخاري الكبير: ٧٨/٨، الجرح والتعديل: ٢٠٤٧/٨، تراجم الأحيار: ١٢٥/٤، معجم الثقات: ٣٥٢، الإكمال: ١٩٩/١، تنقيح المقال: ١٢٩٣، ثقات: ٤٧٢/٥، المغني: ٦٦٥٢، علل أحمد: ٣٧٢/١.

On p. 38, footnote 1 mentioned that the entry for al-Nu'man ibn Thabit was not present in the manuscript abbreviated as - ب (the copy from Darul Kutub al-Misriyya in Cairo).

This is true and it will be shown later on from the digital images of this Egyptian manuscript the absence of the note on Imam Abu Hanifa. Just like al-Bajawi, the editors of this edition by Darul Kutub al-Ilmiyya claimed to have utilized the sixth volume of the Mizan al-I'tidal from the Ahmed al-Thalith collection, and have given the impression that there was an entry for Imam Abu Hanifa in this volume under the names beginning with al-Nu'man. As stated above, this is a gross error and absolutely not the case as shall be demonstrated from the actual manuscript images of this specific manuscript.

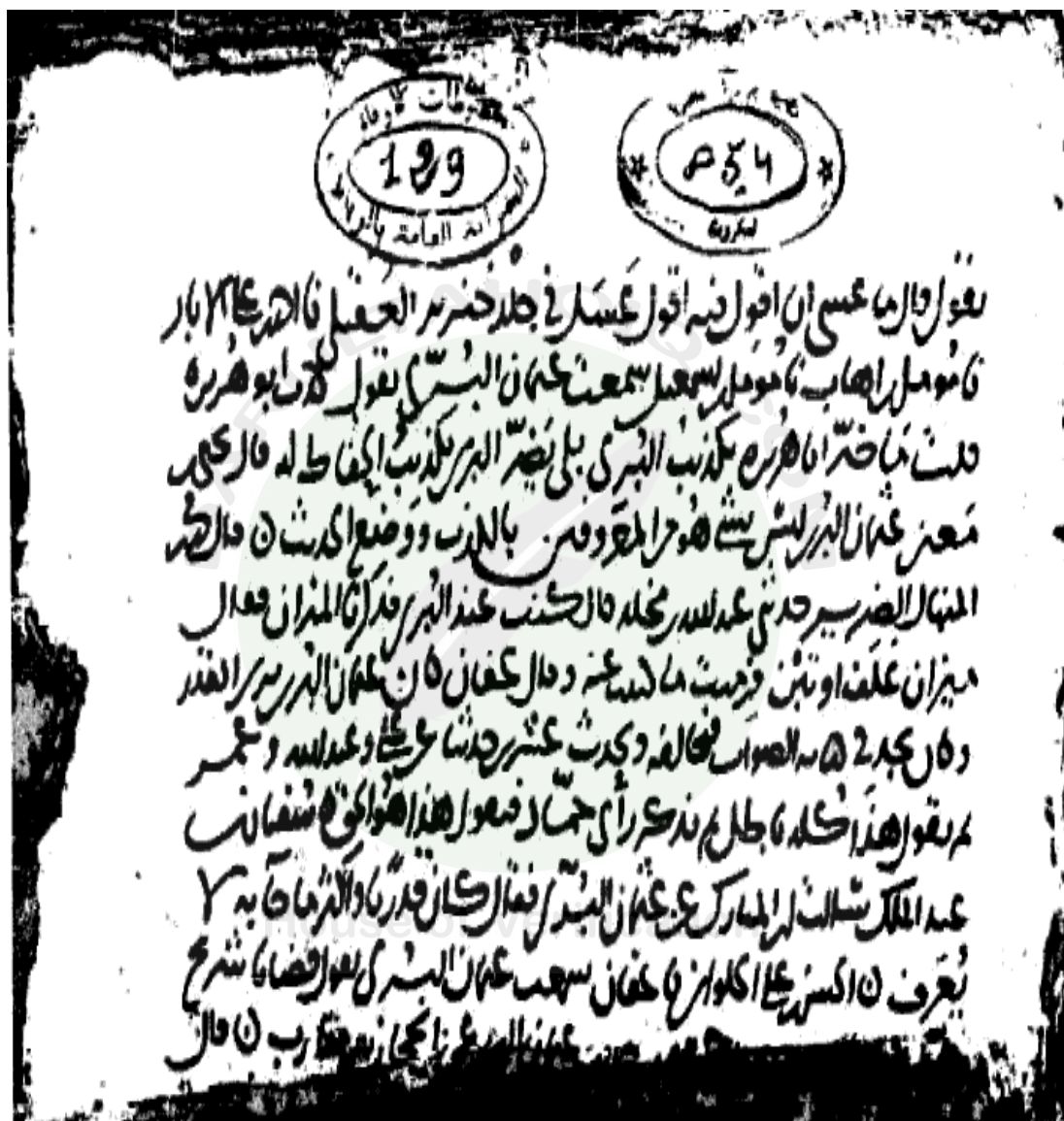
- 5) The fifth known printed edition of the *Mizan al-I'tidal* was published in five volumes by Dar al-Risala al-Alamiyya in Beirut, Lebanon, 1st edition, 2009/1430 AH. The names of the editors being: Shaykh Muhammad Ridwan Araqsusi, Shaykh Ammar Rihawi, Shaykh Ghiyath al-Haj Ahmed, Shaykh Fadi al-Maghribi and Shaykh Muhammad Barakat. This appears to be the best published edition of the *Mizan* to date. The fifth volume had the entry for the names beginning with the letter ن - and it was edited by the first four named editors only. Front cover of this volume:



The editors of the above edition used the following as their original source material in publishing this edition of the *Mizan*:

- a) The actual handwritten manuscript copy penned by Imam al-Dhahabi himself. They abbreviated reference to this copy using the Arabic letter (أ). This manuscript was incomplete as the section that was available in al-Dhahabi's handwriting only covered from the notice on Uthman ibn Miqsam al-Burri to the end of the book. It is not known which manuscript library may hold the first volume in al-Dhahabi's handwriting. The available manuscript is stored in the

Moroccan manuscript library known as al-Khizana al-Aama in Rabat, Morocco, and it is stored under no. 129 in 282 folios. This manuscript was previously stored in the Moroccan library known as al-Zawiyya al-Nasiriyya located in Tamegroute, under no. 854. The following image was shown by the editors²¹ with the storage numbers at the top of the first page:



This manuscript will be described later on with more images as it is the most important manuscript proving the conclusive absence of an entry for Imam Abu Hanifa under the names beginning with al-Nu'man in the *Mizan al I'tidal*.

- b) The second manuscript they used was the one from the Maktaba Ahmed al-Thalith collection stored in the Topkapi palace in Istanbul, Turkey. They abbreviated reference to this copy using the Arabic letter (ـ). They utilised only three of the six volumes of this copy and did not have access to the volume that had the entry for names beginning with al-Nu'man which is found in the sixth

²¹ See 1/29 of their introduction to the *Mizan al-I'tidal*

volume of the manuscript. They showed some images from this manuscript which included the following from the 1st volume:



صفحة غلاف الجزء الأول من نسخة أحمد الثالث (د)

- c) The third manuscript they used was the one from the Suleymaniyye manuscript library in Istanbul, Turkey. It is stored in the Murad Bukhari²² collection and it is the one scribed by al-Hafiz Sibṭ ibn al-Ajami (d. 841 AH). They abbreviated reference to this copy using the Arabic letter (س). They did not give the actual

²² The editors claimed it was stored in the Maktaba Shaykh Murad Effendi collection but this is incorrect as may be seen from the title page (see later)

storage number for this manuscript and they showed the following image as the first page they had access to:



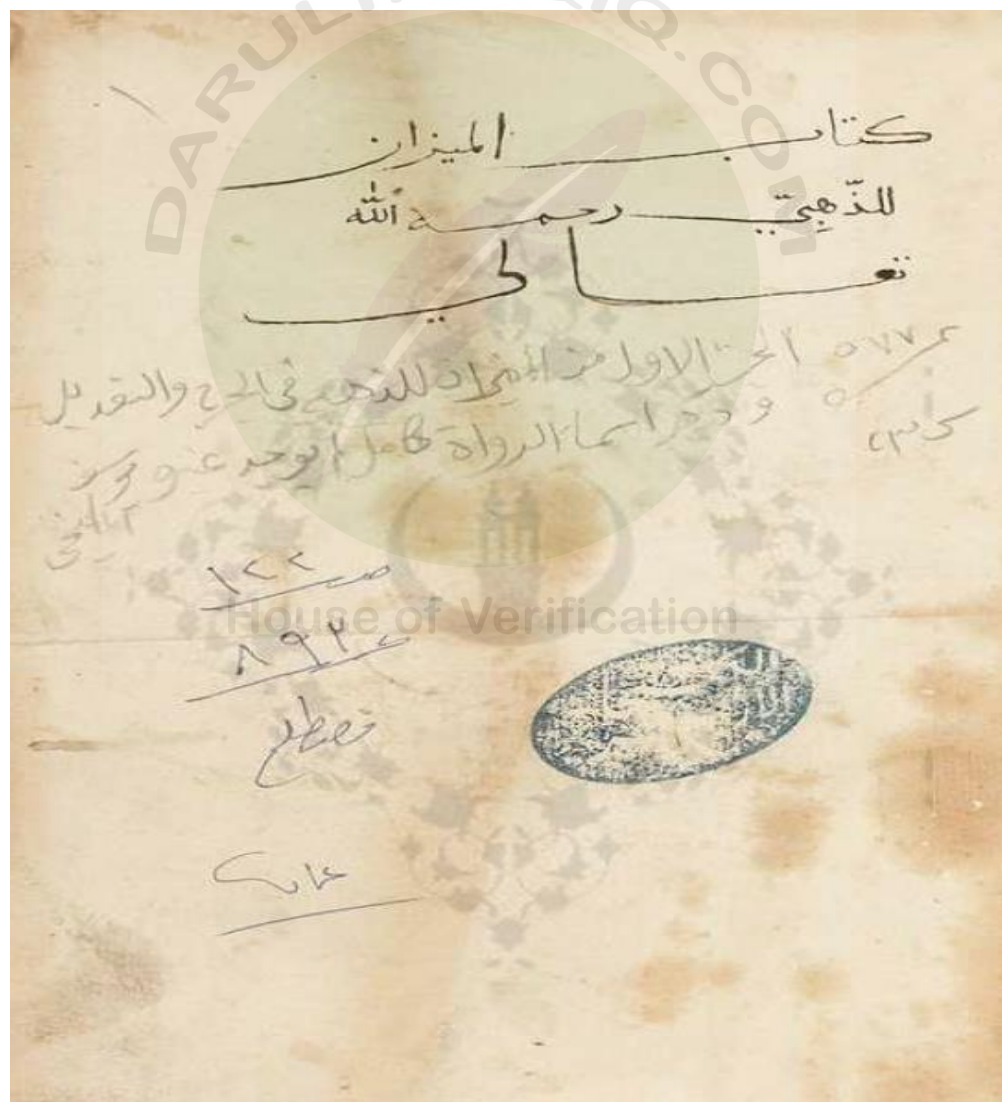
الصفحة الأولى من نسخة سبط ابن العجمي (س)

Indeed, the title page and accession number are available to see in colour and will be shown below in due course. The editors mentioned that Sibṭ ibn al-Ajāmī wrote marginal notes to this copy of the *Mizan* and he quoted from the copy of the *Mizan* possessed by his teacher Sadrud-Dīn Sulaymān ibn Yūsuf al-Yasufī (d. 789 AH). They mentioned that at the end of this manuscript Sibṭ ibn al-Ajāmī dated his copy in the year 789 AH, and on the margin, it mentioned that the manuscript was compared to the original in the handwriting of al-Hafīz Alamud-Dīn al-Bīrzālī (d. 739 AH) who

mentioned from al-Dhahabi's copy that the latter had compiled the *Mizan* in the year 724 AH (see later for the actual digital image)

- d) The fourth manuscript they used was the one from the al-Azhar University manuscript library in Cairo, Egypt. They abbreviated reference to this copy using the Arabic letter (ز). They only used the first volume²³ which ends on the biographical notice for the well-known scholar al-Sayf al-Amidi (d. 631 AH). The last page mentioned the name of the scribe as Muhammad ibn Ahmed ibn Abdullah ibn Abdur Rahman al-Hanafi. This manuscript is available for free download on the internet and it is not an early copy from close to the time of al-Dhahabi. The Al-Azhar University catalogue²⁴ mentioned the date of its inscription as 1127 AH.

The title page of this manuscript:



²³ The other volumes are not listed to exist in the al-Azhar manuscript catalogue so it is not possible to determine if there was ever an entry for Imam Abu Hanifa under the name al-Nu'man ibn Thabit in this copy of the *Mizan*

²⁴ See *Fahris al-Maktaba al-Azhariyya* (1/346 [694] 48089)

The last page:



The fifth manuscript they used was the one from the Khuda Baksh manuscript library in Patna, India. They abbreviated reference to this copy using the Arabic letter (خ). They claimed that this manuscript was from around the 8th Islamic century and they used a portion which had the introduction (Muqaddima) till the biographical notice for Hafs ibn Umar al-Ubuli. Having looked at the Khuda Baksh manuscripts catalogue this copy was described as being from the 16th century (Christian era). Here is the description from the actual catalogue²⁵:

²⁵ 12/51-52

No. 710.

fol. 88; lines 25; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

مِيزَانُ الْإِئْتِدَالِ فِي نَقْدِ الرِّجَالِ

MĪZÂN AL-I'TIDÂL FÎ NAQD
AR-RIJÂL.

The first volume of the *Mîzân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

52

ARABIC MANUSCRIPTS.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78^b. It opens abruptly thus: *من اخرج له في كتابه من الأئمة الستة الخ*. The notices extend from *حفص بن عمر* to *إبان بن أصبغ*.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Köpr., Nos. 1178-80; Ayâ Şûfiyah, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

The editors showed the first and last page of the Khuda Baksh partial copy as follows:

قرأ عليه عبد الباقي بن الحسن،
وأبو الطيب بن غلبون، وآخر من بقي من
أصحابه ابن عمير شيخ لأبي علي البغدادي^(٤).

[من اسمه النعمان]

٨٥٨٢ - م ٤ : النعمان^(٥) بن راشد
الجرزي . عن الزهري، وميمون بن مهران.
وعنه : ابن جريج، والحمامان، وهيب.

قال البخاري: في حديثه وهم كثير. وقال
أحمد: مضطرب الحديث، روى مناكير. وقال
ابن معين، وأبو داود، والنسائي: ضعيف. وقال
أبو حاتم بتحسين حاله. وضعفه يحيى بن سعيد.
وقال ابن عدي: قد احتمله الناس، وله
نسخة لا بأس بها. وهو رقي^(٦).

[من اسمه نصير، نظار]

٨٥٧٩ - نصير^(١) بن زياد . شيخ حدث عنه
يحيى الجعفي.

قال الأزدي: منكر الحديث^(٢).

٨٥٨٠ - نظار بن سفيان . حدث عنه
الحسن بن قتيبة المدائني. مجهول^(٣).

[من اسمه نظيف]

٨٥٨١ - نظيف بن عبد الله الكسروي
المقري، مولى بني كسرى، الحلبي. ذكر أبو علي
البغدادي وأبو قاسم الفحام في كتابيهما في
القراءات أنه قرأ على قنبل؛ ولم يصح ذلك،
وإنما المعروف أنه قرأ على أحمد بن محمد
اليقطيني صاحب قنبل، وقرأ على أبي عمران
الرقبي وغيره.

(١) ويقال: نصير. بالصاد المهملة. قال الذهبي في المشته ١/٦٤٣: ذكره البخاري ومطين بصاد، وعدد الدارقطني
قولهما وهماً. اهـ.

ونقل ابن ناصر الدين في توضيح المشته ٩/٨٨ عن الخطيب البغدادي قوله: الاختلاف فيه قديم بالصاد والصاد.

(٢) الجرح والتعديل ٨/٤٩٢، وضعفاء ابن الجوزي ٣/١٦٣.

(٣) الجرح والتعديل ٨/٥١٢، وضعفاء ابن الجوزي ٣/١٦٣.

(٤) معرفة القراء الكبار ٢/٥٩٤.

(٥) وقع قبلها في مطبوع الميزان ترجمة الإمام أبي حنيفة النعمان، وهي مقمعة، فليست في نسخة المصنف (أ)، ولا في
نسخة السبط ابن العجمي (س)، وليست في «اللسان» أيضاً، وهذا يتوافق مع ما اشترطه المصنف على نفسه في
مقدمة كتابه، حيث قال: وكذا لا أذكر في كتابي من الأئمة المتبوعين في الفروع أحداً لجلالته في الإسلام
وعظمتهم في النفوس، مثل أبي حنيفة والشافعي والبخاري، فإن ذكرت أحداً منهم فأذكره على الإنصاف... اهـ.
ونص الترجمة كما جاءت في المطبوع: ت س: النعمان بن ثابت بن زوطى، أبو حنيفة الكوفي، إمام أهل الرأي.
ضعفه النسائي من جهة حفظه، وابن عدي، وآخرون. وترجم له الخطيب في فصلين من «تاريخه». واستوفى كلام
الفريقين معدليه ومضعفيه. اهـ.

وانظر ما علقه الشيخ عبد الفتاح أبو غدة على «الرفع والتكميل» ١٢١ - ١٢٦، فإنه نافع نفيس.

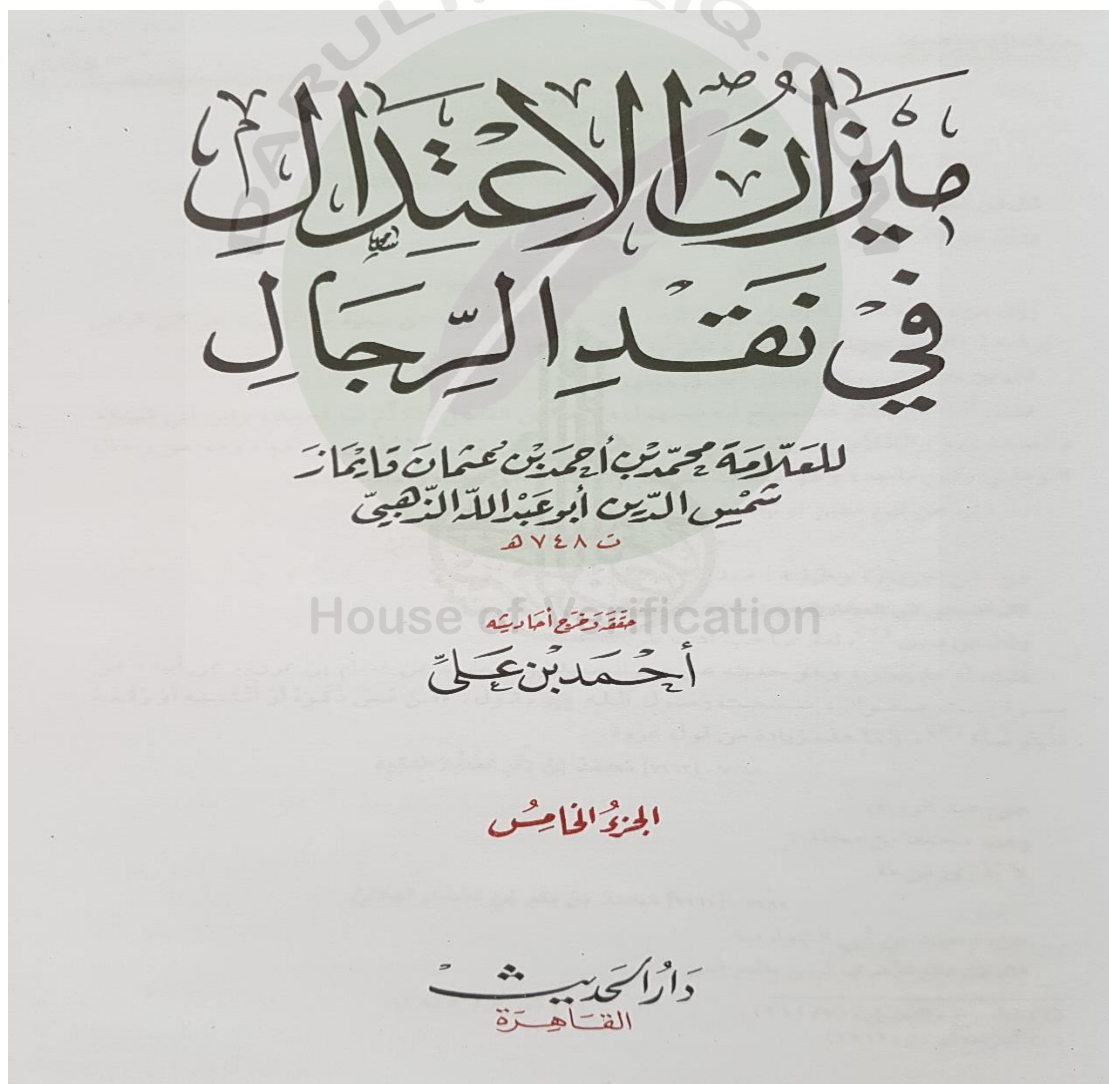
(٦) التاريخ الكبير ٨/٨٠، والضعفاء الصغير ١١٧، وضعفاء النسائي ١٠١، وضعفاء العقيلي ٤/٢٦٨، والجرح =

In this published edition the editors did justice with balanced integrity by not listing an entry for Imam Abu Hanifa under al-Nu'man ibn Thabit. They mentioned in footnote 5 that despite Imam Abu Hanifa's entry being printed in previous editions of the *Mizan*, it is not found in the manuscript copy in the pen of Imam al-Dhahabi, nor in the copy of Imam Sibte ibn al-Ajami, or in the *Lisan al-Mizan*²⁶ of al-Hafiz ibn Hajar al-Asqalani. They mentioned that its absence in these 3 named sources agrees with what al-Dhahabi

²⁶ Note, one cannot expect to see a notice for Imam Abu Hanifa in the *Lisan al-Mizan* (1/4) as Ibn Hajar mentioned in its introduction that he would not list those narrators found in the *Tahdhib al-Kamal* of al-Hafiz Jamalud-Din al-Mizzi (d. 742 AH) into his *Lisan al-Mizan*. The entry for Imam Abu Hanifa is found in the *Tahdhib al-Kamal*.

himself mentioned in the introduction to the *Mizan* (as quoted earlier on). They referred the reader to Shaykh Abdul Fattah Abu Ghudda's footnotes to *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil* (pp. 121-126), for according to them it was beneficial and precious in explaining why the entry for Imam Abu Hanifa was not in the finest copies of the *Mizan al-I'tidal*.

- 6) The sixth known printed edition of the *Mizan al-I'tidal* was published in six volumes by Dar al-Hadith, Cairo, 2011/1432 AH. It was edited by Shaykh Ahmed ibn Ali. This edition did not mention the use of any original Arabic manuscripts in the introduction and it seems to have merely relied on previous printed editions and retyped it in a colour coded manner. Regrettably, this edition has also included the entry for al-Nu'man ibn Thabit with no clarification why this entry was published within this printed edition.²⁷ Front cover from the fifth volume with al-Nu'man ibn Thabit in it:



Actual page from volume 5, page 469, no. 9099:

²⁷ The numbering seems to agree with the printed edition of the *Mizan* by Darul Kutub al-Ilmiyya

نُضِيرُ، نَظَّارُ

٩٠٩٦ - [٨٨٦] نُضِيرُ بْنُ زِيَادٍ

شيخ .

حدث عنه: يحيى الحماني .

قال الأزدي: منكر الحديث .

٩٠٩٧ - [٨٨٨] نَظَّارُ بْنُ سُفْيَانَ

حدث عنه: الحسن بن قتيبة المدائني . مجهول .

نَظِيفُ

٩٠٩٨ - [٨٨٩] نَظِيفُ بْنُ عَبْدِ اللَّهِ الْكِسْرِيُّ الْمُقْرِئُ

مولى بنى كسرى الحلبي ، ذكر أبو على البغدادي وأبو قاسم الفحام في كتابيهما في القراءات أنه قرأ على قنبل ، ولم يصح ذلك ، وإنما المعروف أنه قرأ على أحمد بن محمد اليقطيني صاحب قنبل ، وقرأ على أبي عمران الرقي وغيره . قرأ عليه عبد الباقي بن الحسن ، وأبو الطيب بن غلبون وآخرون .

وقد وثقه من أصحابه ابن عمير شيخ لأبي البغدادي .

النُّعْمَانُ

٩٠٩٩ - [...] النُّعْمَانُ بْنُ ثَابِتٍ [ت، س] بْنِ زُوَيْطٍ، أَبُو حَنِيفَةَ الْكُوفِيُّ

إمام أهل الرأي . ضعفه النسائي^(١) من جهة حفظه ، وابن عدي^(٢) ، وآخرون . وترجم له الخطيب في فصلين من تاريخه^(٣) ، واستوفى كلام الفريقين معدليه ومضعفيه .

٩١٠٠ - [٥٠٤٧هـ] النُّعْمَانُ بْنُ رَاشِدٍ الْجَزْرِيُّ [م، عو]

عن: الزهري ، وميمون بن مهران .

وعنه: ابن جريج ، والحمادان ، ووهيب .

قال البخاري^(٤) : في حديثه وهم كثير .وقال أحمد^(٥) : مضطرب الحديث ، روى مناكير .وقال ابن معين^(٦) ، وأبو داود^(٧) ، والنسائي^(٨) : ضعيف .وقال أبو حاتم^(٩) ، بتحسين حاله .

(٢) (الكامل) (٥/٧) .

(١) (تهذيب الكمال) (٤٢١/٢٩) .

(٣) (تاريخ بغداد) (٣٢٣-٣٩٣) .

(٤) (ضعفاء العقيلي) (٢٦٨/٤) .

(٦) (دوري) (٤٢٢٠) و(دوري) (٤٥٣٦) .

(٨) (تهذيب الكمال) (٤٤٨/٢٩) .

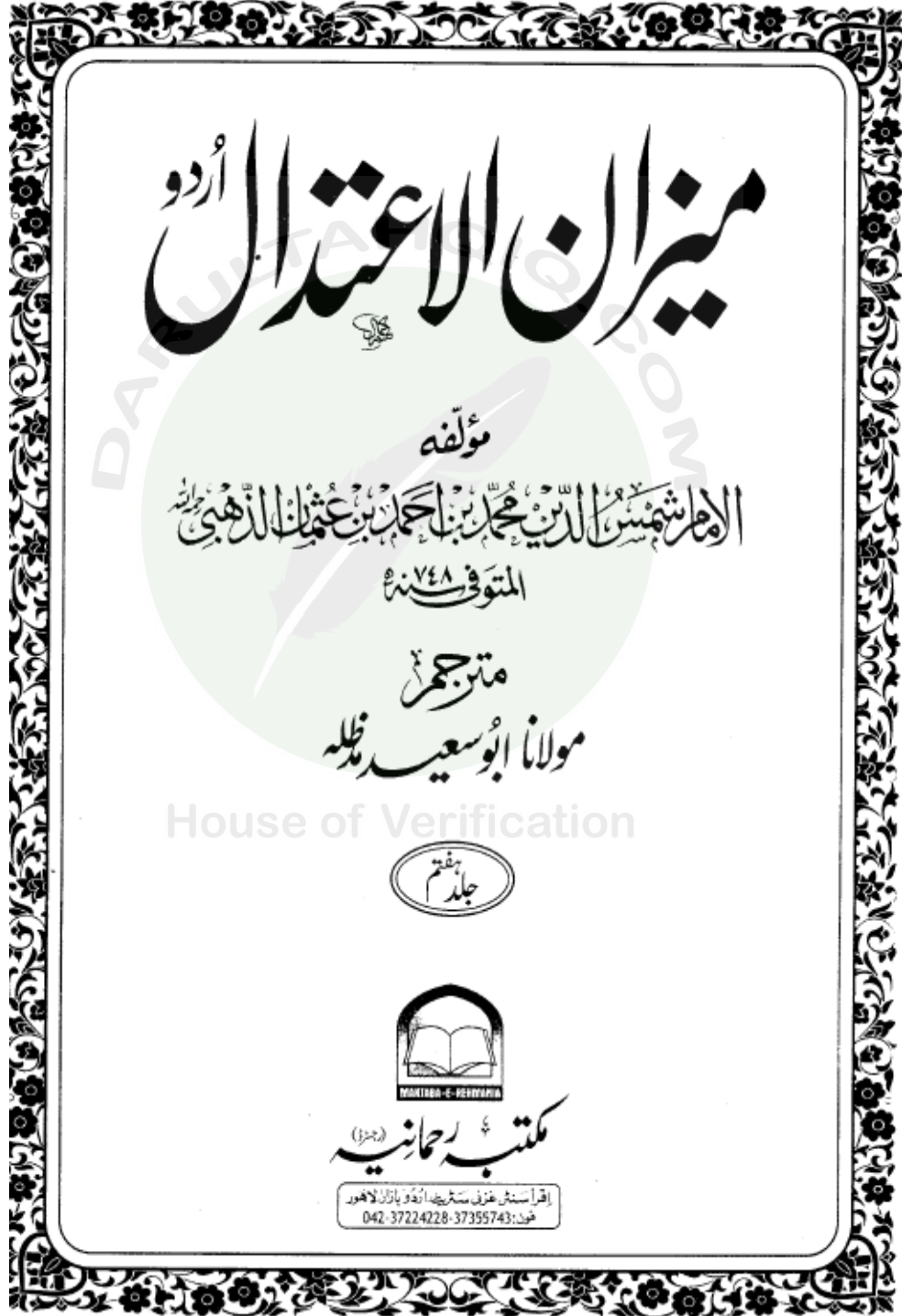
(٥) (العلل) رواية عبد الله (٣٢٤٧) .

(٧) (تهذيب الكمال) (٤٤٨/٢٩) .

(٩) (الجرح والتعديل) (٤٤٨/٨) .

7) The Mizan al-I'tidal has also been translated by Mawlana Abu Sa'eed into the Urdu language and published in 8 volumes by Maktaba Rahmaniyya, Lahore,

Pakistan. This edition did not refer to any original Arabic manuscripts and like the above Dar al-Hadith (2011) edition its numbering system agrees with the earlier published edition by Darul Kutub al-Ilmiyya (1995 CE). Regrettably, this Urdu edition also has the entry for Imam Abu Hanifa included in it with no clarification. Front cover of the seventh volume which has the entry for al-Nu'man ibn Thabit:



Actual page (71) with the entry in it:

اس راوی نے اپنی سند کے ساتھ حضرت علیؓ کا یہ بیان نقل کیا ہے: میں نے نبی اکرم ﷺ کو یہ ارشاد فرماتے ہوئے سنا ہے: **لَوْ كَانَ لِي أَرْبَعُونَ بَنَاتًا زَوَّجْتُ عُثْمَانَ وَاحِدَةً بَعْدَ وَاحِدَةٍ حَتَّى لَا تَبْقَى مِنْهُنَّ وَاحِدَةٌ**۔ ”اگر میری چالیس بیٹیاں ہوتیں تو میں یکے بعد دیگرے اُن کی شادی عثمان سے کر دیتا، یہاں تک کہ اُن میں سے کوئی ایک بھی باقی نہیں رہتی۔“

۹۰۹۶ - تفسیر بن زیاد

یہ ایک بزرگ ہے جس سے یحییٰ حمانی نے حدیث روایت کی ہے۔ ازوی کہتے ہیں: ”مفکر الحدیث“ ہے۔

۹۰۹۷ - نظار بن سفیان

حسن بن قبیہ مدائنی نے اس سے حدیث روایت کی ہے یہ ”مجهول“ ہے۔

(نظیف)

۹۰۹۸ - نظیف بن عبد اللہ کسروی مقری

یہ منکر کی حلی کا غلام ہے۔ ابوبلی بغدادی اور ابوقاسم خام نے اپنی کتابوں میں جو قرأت کے بارے میں ہیں یہ بات نقل کی ہے کہ اس راوی نے نقل سے قرأت سیکھی تھی اور یہ بات درست نہیں ہے کیونکہ معروف یہ ہے کہ اس نے قبل کے شاگرد احمد بن محمد یقطنی سے قرأت سیکھی تھی اور اس نے شیخ ابو عمران رقی اور دیگر حضرات سے قرأت سیکھی تھی اور اس سے شیخ عبدالباقی بن حسن، ابوطیب بن غلبون اور دوسرے حضرات نے قرأت سیکھی ہے۔ اس کے شاگردوں میں سے ابن عمیر نے اسے ثقہ قرار دیا ہے جو ابوبلی بغدادی کا استاد ہے۔

(نعمان)

۹۰۹۹ - نعمان بن ثابت (ت'س) بن زوطی ابو حنیفہ کوفی

یہ اہل رائے کے امام ہیں امام نسائی رحمہ اللہ نے ان کے حافظے کے حوالے سے انہیں ضعیف قرار دیا ہے۔ اس کے علاوہ ابن عدی اور دیگر حضرات نے بھی انہیں ضعیف قرار دیا ہے۔ خطیب بغدادی نے اپنی تاریخ میں اپنی فصلوں میں ان کے حالات نقل کیے ہیں اور دونوں فریقوں کا کلام مکمل طور پر نقل کر دیا ہے، جس نے انہیں عادل قرار دیا ہے اور جس نے انہیں ضعیف قرار دیا ہے۔

۹۱۰۰ - لعمان بن راشد جزری (م'عو)

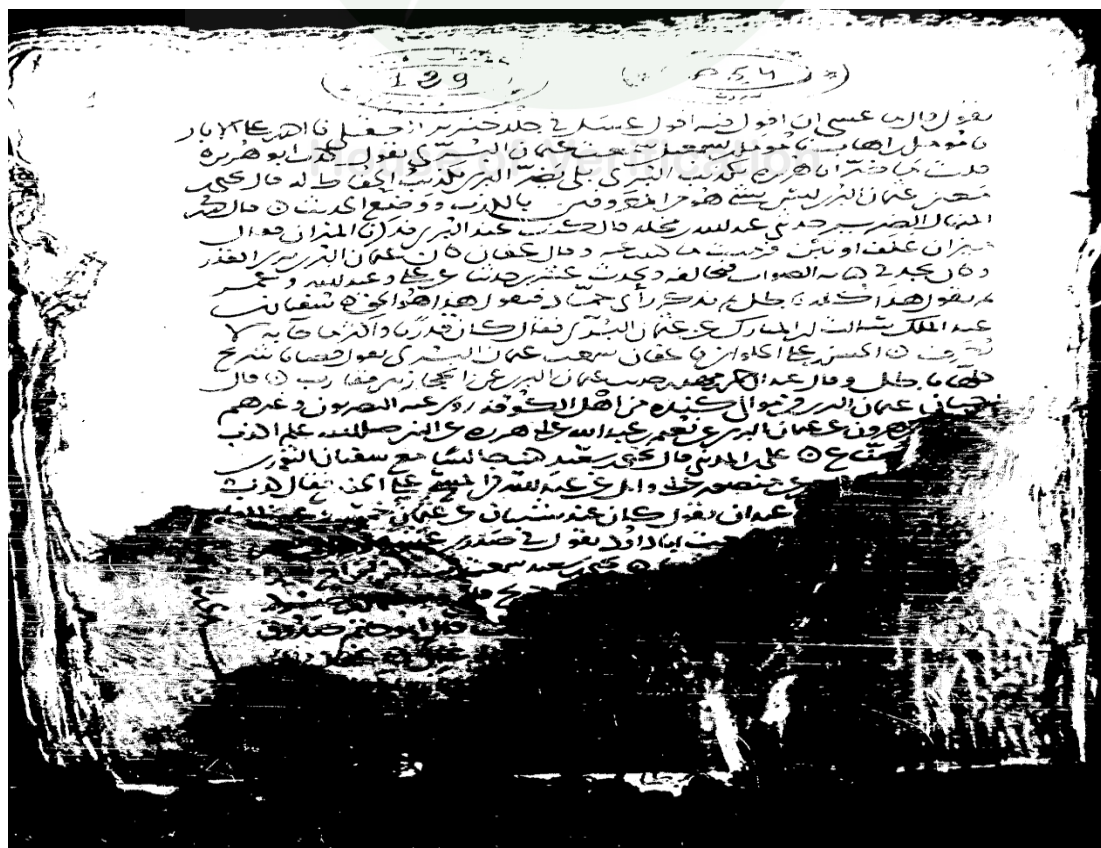
اس نے زہری اور میمون بن مہران سے جبکہ اس سے ابن جریج، دونوں حمادوں اور وہیب نے روایات نقل کی ہیں۔ امام

A LOOK AT SOME OF THE MANUSCRIPT EDITIONS OF THE MIZAN AL-I'TIDAL

1. The original handwritten copy of al-Hafiz al-Dhahabi

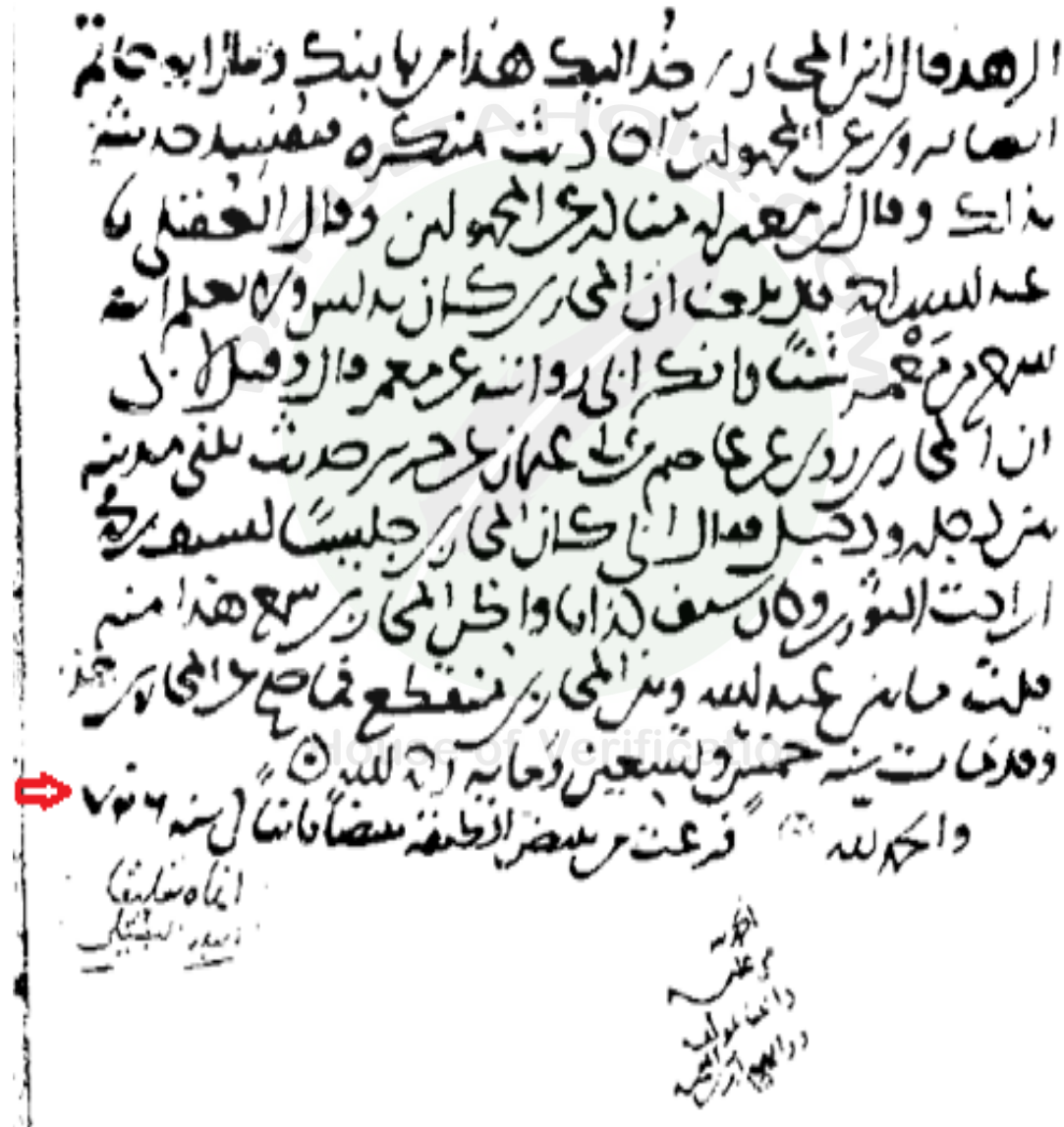
The primary manuscript that is the ultimate proof in order to know if Imam al-Dhahabi did or did not include an entry for Imam Abu Hanifa under his name al-Nu'man ibn Thabit is the handwritten copy of al-Dhahabi himself. As stated earlier on this manuscript was incomplete as the section that was available in al-Dhahabi's handwriting only covered from the notice on Uthman ibn Miqdam al-Burri to the end of the book. It is not known which manuscript library may hold the first volume in al-Dhahabi's handwriting.

The available manuscript is stored in the Moroccan manuscript library known as al-Khizana al-Aama in Rabat, Morocco, and it stored under no. 129 and it consists of 282 folios. This manuscript was previously stored in the Moroccan library known as al-Zawiyya al-Nasiriyya located in Tamegroute, under no. 854. The following is from the first page of this exclusive manuscript:

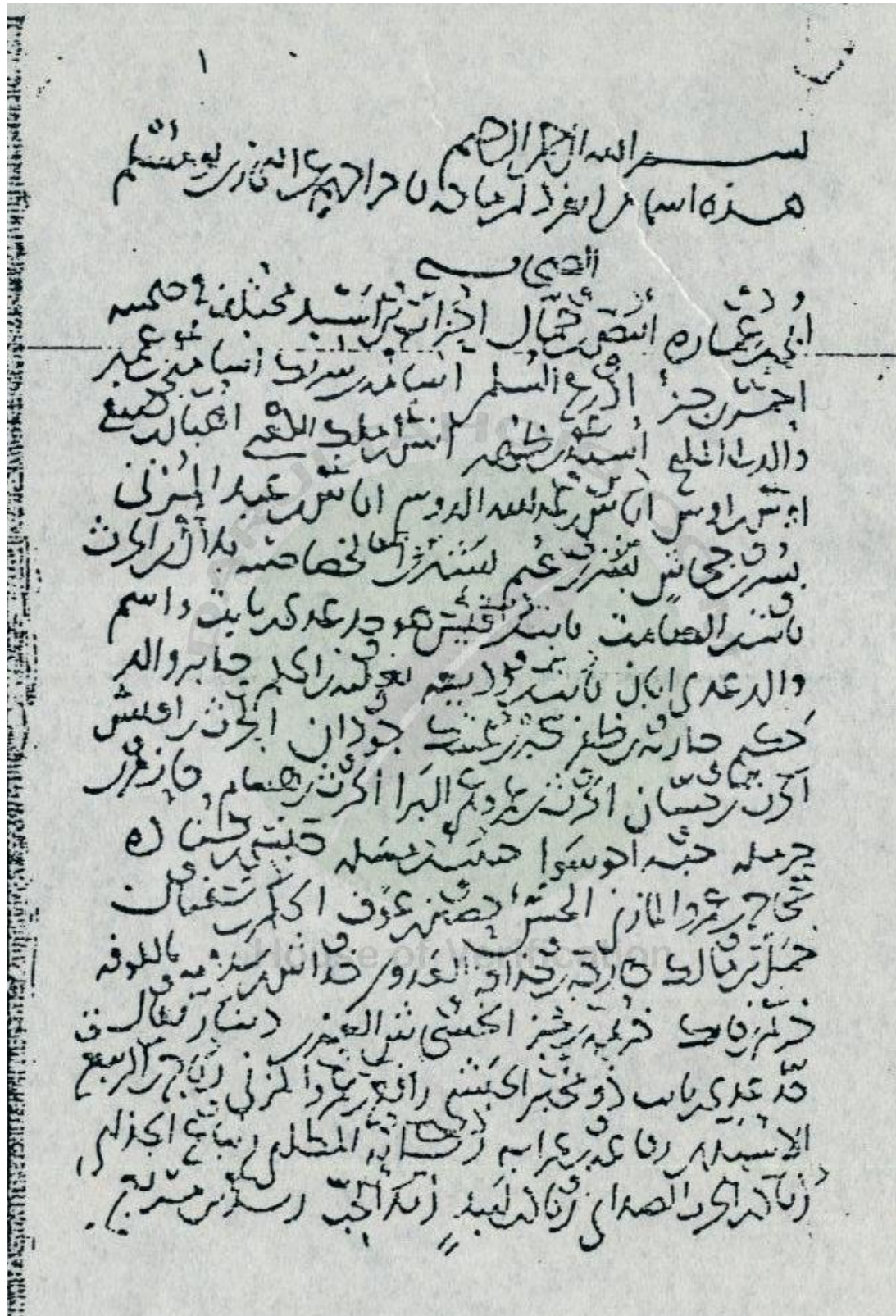


Before presenting the images from the above manuscript in the handwriting of al-Hafiz al-Dhahabi, it is worth displaying some more specimens of al-Dhahabi's genuine handwriting from his other works to confirm their stylistic resemblance, and for the delight of the readers eyes in order to witness the handwriting of such a Hadith master like al-Dhahabi.

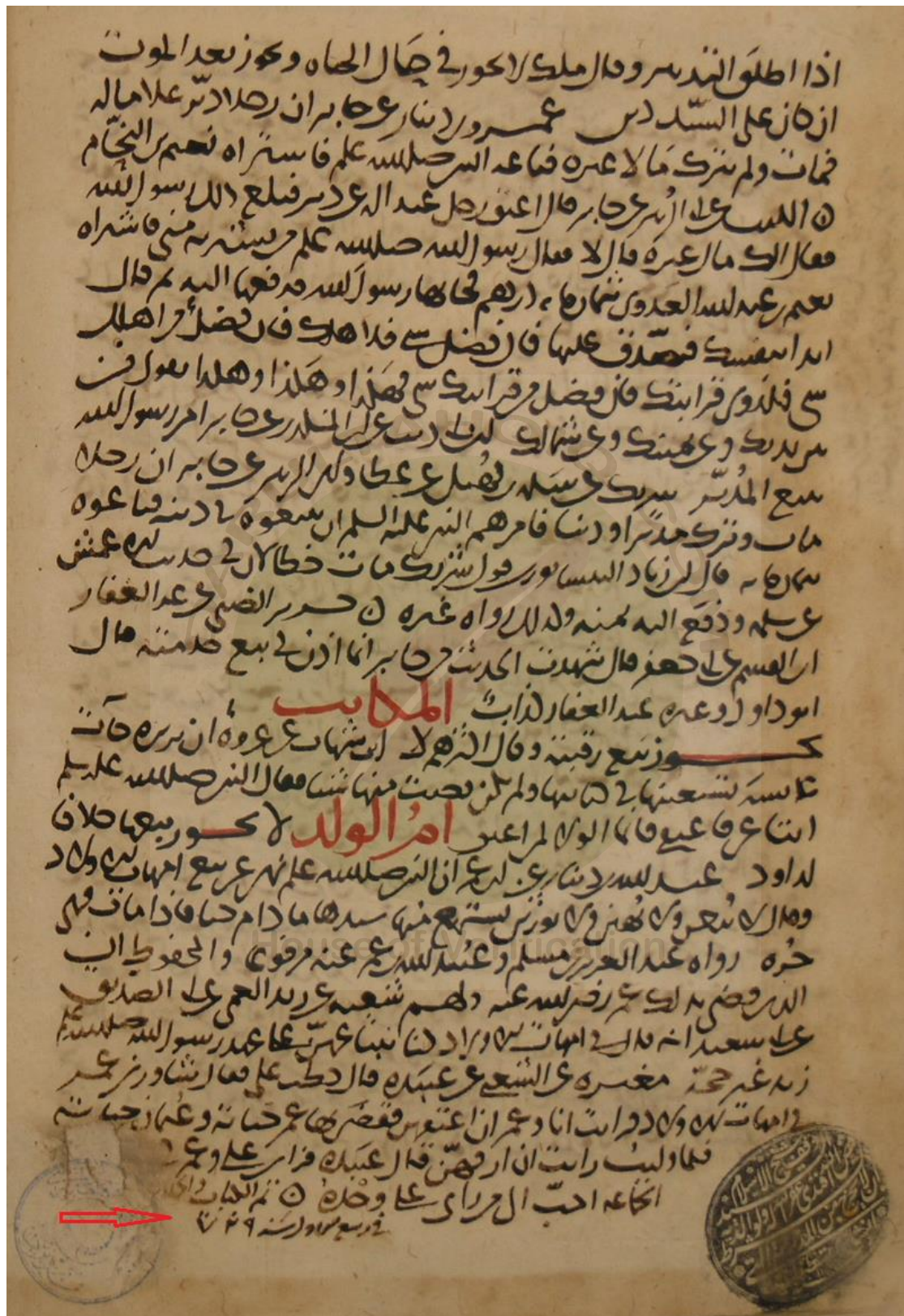
- a) Al-Dhahabi's handwritten copy of his *Tarikh al-Islam* as stored in the Aya Sofya manuscript collection (end of the 7th volume, no. 3006) in Istanbul, from the last page where he dated it as 726 AH:



- b) Al-Dhahabi's handwritten copy of his *Al-Mujarrad fi Asma Rijal Sunan ibn Majah* as stored in the Darul Kutub al Zahirriyya library (Hadith 531) in Damascus:



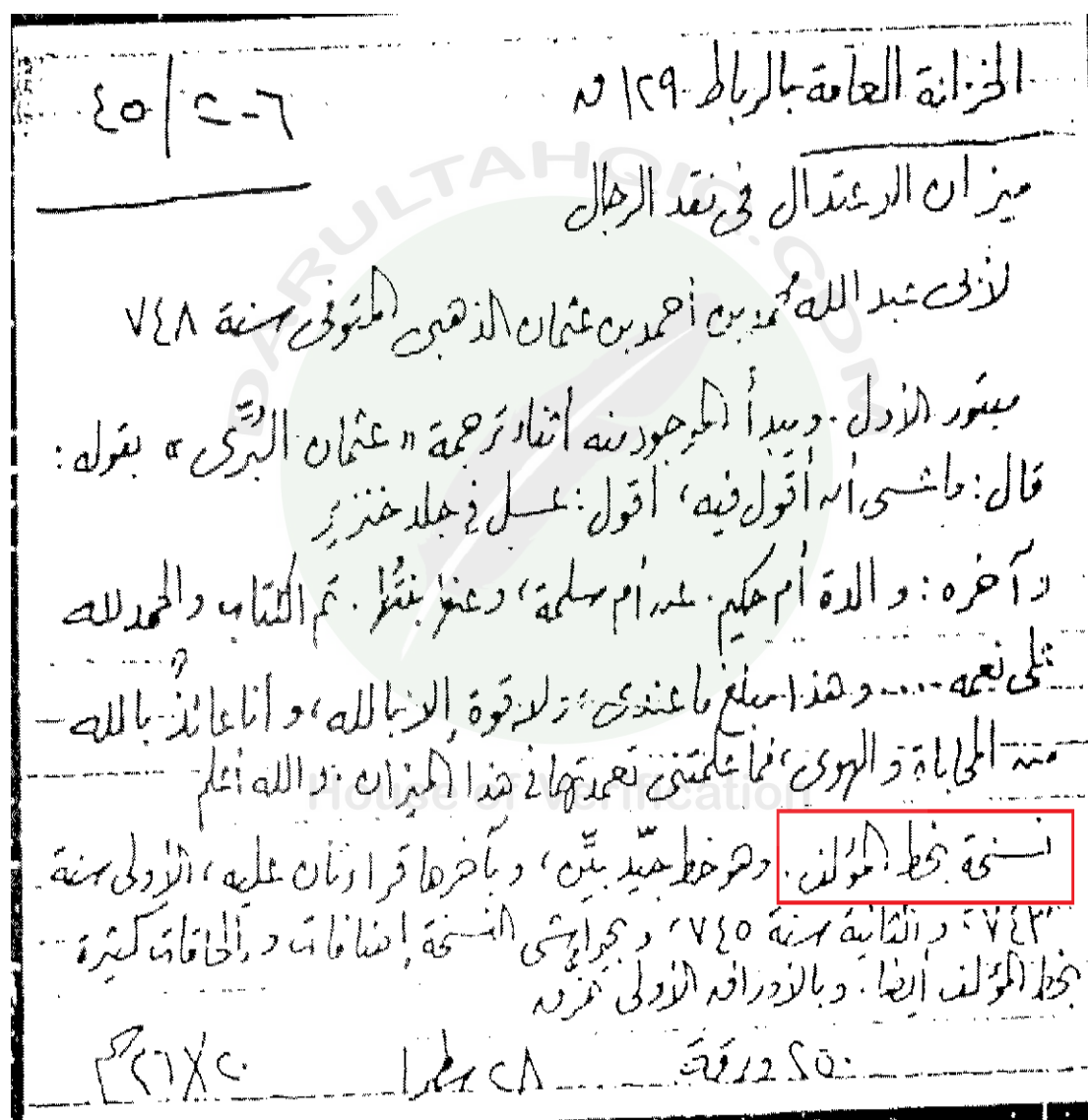
c) Al-Dhahabi's handwritten copy of his *Talkhis al-Mustadrak* as stored in the Feyzullah Effendi collection (no. 511) in Istanbul from the last page where he dated it as 721 AH:



e) Al-Dhahabi's handwritten copy of his *Tarikh al-Islam* as stored in the Darul Kutub al-Misriyya library in Cairo, Egypt (Hadith 467, 5th volume), from the last page where he dated it as 726 AH:

Returning back to the *Mizan al-I'tidal* manuscript at hand, the late Shaykh Abdul Fattah Abu Ghudda mentioned in his footnotes to *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil*²⁸ of Shaykh Abdal Hayy al-Lucknawi, that in the year 1382 AH he travelled to Rabat in Morocco and saw the extant volume of the *Mizan al-I'tidal* in the handwriting of al-Hafiz al-Dhahabi as stored in the Khizana al-Aama manuscript library (no. 129ق). He noted that there was no entry for Imam Abu Hanifa under his well-known kunya (paedonymic), or under al-Nu'man ibn Thabit.

The following is the description of this manuscript by the above named library:



The portion in the red box mentioned that the manuscript was in the handwriting of the author (al-Dhahabi). It also mentioned that the work was read back to the author in the years 743 and 745 AH, as well as containing a number of additional comments on the margins by the author. The following is the page with narrators beginning with the name al-Nu'man (folio 364):

²⁸ See p. 123

The first entry for al-Nu'man was for al-Nu'man ibn Rashid al-Jazari, and if al-Dhahabi had included Imam Abu Hanifa in the *Mizan* his entry would be alphabetically before that for al-Nu'man ibn Rashid. This is an unblemished and conclusive proof that al-Dhahabi did not include the notice for al-Nu'man ibn Thabit in his personal autograph copy of the *Mizan al-I'tidal*.

One of the foremost experts on Arabic manuscripts and specialists on Imam al-Dhahabi in this age is the Iraqi writer Dr. Bashhar Awwad Ma'ruf. In his editing of the *Tahdhib al-Kamal*²⁹ of al-Hafiz Jamalud-Din al-Mizzi (d. 742 AH) under the lengthy entry for Imam Abu Hanifa by al-Mizzi, Dr. Bashhar Awwad mentioned that he too has a photographic copy of the *Mizan al-I'tidal* in the handwriting of al-Dhahabi, and there is no entry for Imam Abu Hanifa in that manuscript as shown above.

The following is the last page from this unique manuscript:



²⁹ See 29/445, footnote no. 1

On the last page was the names of some of the students of al-Dhahabi who read the whole work back to their teacher. Shaykh Abdul Fattah Abu Ghudda noted the following seven students of al-Dhahabi:

- i) Abdullah al-Maqrizi in the year 729 AH
- ii) Abu Bakr ibn al-Sarraj in the year 733 AH and in 739 AH
- iii) Sa'eed ibn Abdullah al-Dihli in the year 743 AH
- iv) Ali ibn Abdul Mu'min ibn Ali al-Shafi'i al-Ba'labakki in the year 745 AH
- v) Ahmed ibn Umar ibn Ali al-Qousi in the year 746 AH
- vi) Abul Qasim ibn al-Fariqi
- vii) Muhammad (ibn Ali al-Hanafi?³⁰) ibn Abdullah in the year 747 AH

As for when this manuscript was actually compiled by al-Dhahabi then it would have to be before 729 AH as this was the year Abdullah al-Maqrizi read the Mizan back to his Shaykh, al-Dhahabi. In order to work out a more precise date then there is a strong clue left by al-Dhahabi himself. Under the entry for the Hadith scholar known as Abdullah ibn Muhammad ibn Abdul Aziz Abul Qasim al-Baghawi,³¹ al-Dhahabi said about him:

مات البغوي ليلة الفطر سنة سبع عشرة وثلاث مئة رحمه الله, فله منذ مات أربع مئة
سنة وثمانين سنين

Meaning:

“Al-Baghawi died on the night of Eid al-Fitr in the year 317 (AH), may Allah have mercy upon him, for it has been 408 years since his death.”

This would indicate that al-Dhahabi wrote these words in the year 725 AH. It has been mentioned earlier on while discussing the editors of the Dar al-Risala al-Alamiyya edition of the Mizan the following points:

They mentioned that at the end of this manuscript Sibt ibn al-Ajami dated his copy in the year 789 AH and on the margin it mentioned that the manuscript was compared to the original in the handwriting of al-Hafiz Alamud-Din al-Birzali (d. 739 AH) who mentioned from al-Dhahabi's copy that the latter had compiled the Mizan in the year 724 AH.

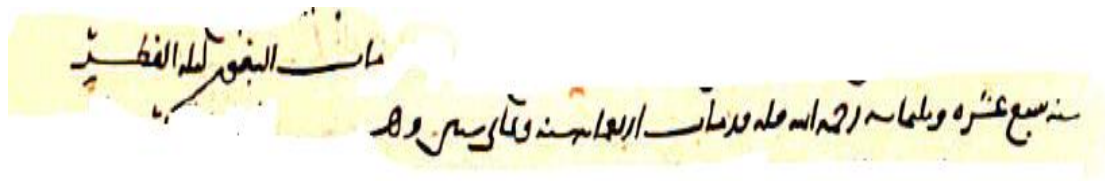
A full colour digital manuscript of the handwritten copy by Imam Sibt ibn al-Ajami has been acquired from Istanbul in Turkey and the date by al-Birzali will be shown below from the last page of this manuscript. The section from the *Mizan al-I'tidal* in the actual handwriting of al-Dhahabi as described above does not have the part with al-Baghawi's notice in it. Nevertheless, the copy of the *Mizan*³² in the handwriting of Sibt ibn al-

³⁰ Shaykh Abdul Fattah was unsure if this was the next part of the name and put a question mark in the brackets

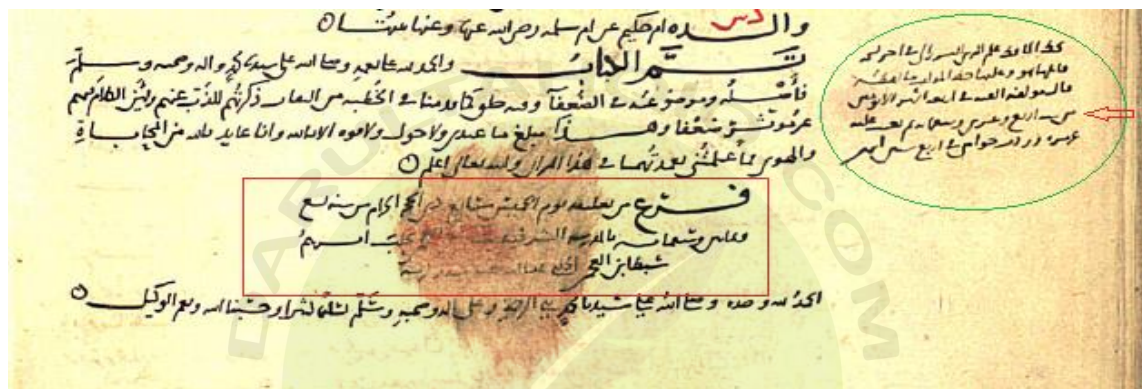
³¹ See 2/439, no. 4333 of the *Mizan al-I'tidal* published by Dar al-Risala al-Alamiyya, or no. 4567 of the Darul Kutub al-Ilmiyya edition, or no. 4562 of the edition edited by al-Bajawi

³² This is the copy of the *Mizan al-I'tidal* from the Murad Bukhari collection (no. 92) held in the Suleymaniyye library in Istanbul, Turkey

Ajami has confirmed what was quoted above in Arabic. Here are the above words in the handwriting³³ of Sibt ibn al-Ajami:

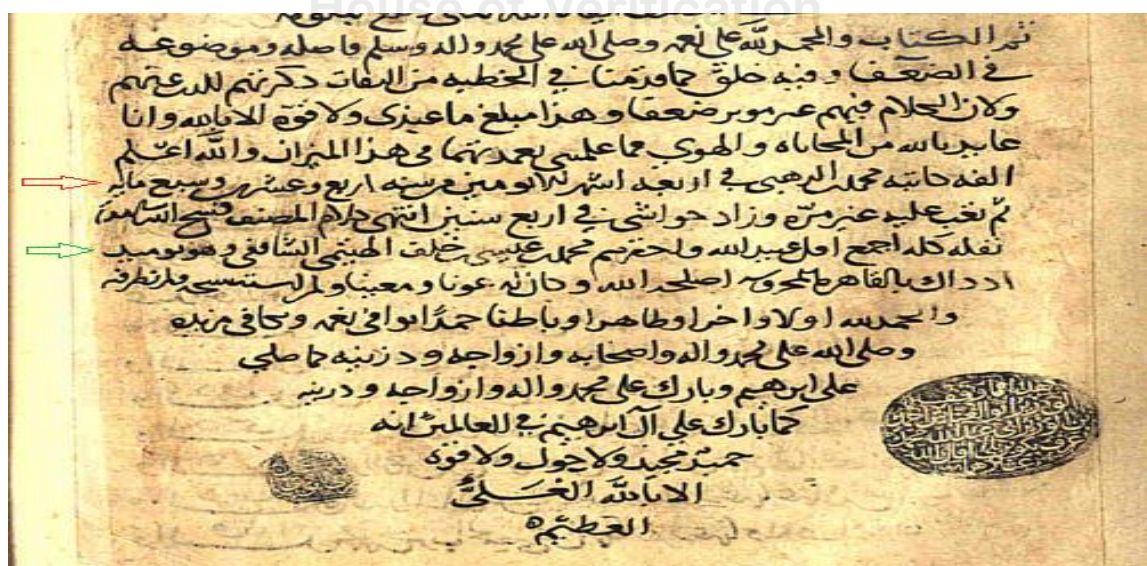


At the end of the copy by Sibt ibn al-Ajami the date of 724 AH has been mentioned from al-Birzali as follows in the green circular portion:



The portion in the above red box mentioned that Sibt ibn al-Ajami scribed it in the year 789 AH.

There is another copy of the *Mizan al-I'tidal* that has also been acquired from Istanbul. This is the copy from the Fazil Ahmed Koprulu collection (Third volume, no. 1180). This latter collection has mentioned the date it was completed by al-Dhahabi and the name of the scribe as may be seen below from the last page (folio 252b):



³³ Folio 206b (Murad Bukhari copy)

The line with the red arrow mentioned the date of completion as 724 AH and the line with the green arrow mentioned the name of the scribe as Muhammad ibn Isa ibn Khalaf al-Haytami al-Shafi'i. Hence, it may be suggested that the Mizan was completed in 724 AH, and al-Dhahabi may have revised the Mizan again when writing the entry for al-Baghawi which then equated to the year 725 AH. As for when the scribe actually copied this manuscript then see no. 4 below.

2. The handwritten copy by al-Hafiz Sharafud-Din Abdullah ibn Muhammad al-Wani (d. 749 AH)

Shaykh Abdul Fattah Abu Ghudda mentioned in the footnote to *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil*³⁴ of Shaykh Abdal Hayy al-Lucknawi that he looked at the third volume of the manuscript of the *Mizan al-I'tidal* preserved in the famous Zahiriyya library in Damascus, Syria. Under the catalogue number 368 (Hadith) was the section beginning with the Arabic letter - م - and ending with the last part of the book in the handwriting of one of the students of al-Dhahabi by the name, Sharafud-Din Abdullah ibn Muhammad al-Wani al-Hanafi.³⁵

This copy consists of 249 folios and it was read back to al-Dhahabi three times while comparing it to al-Dhahabi's original copy as mentioned on the back of folios 109, 159 and other places. After inspecting this copy, Shaykh Abdul Fattah mentioned that he did not see any notice for Imam Abu Hanifa under the letter - ح - or under the paedonymics (kuna).

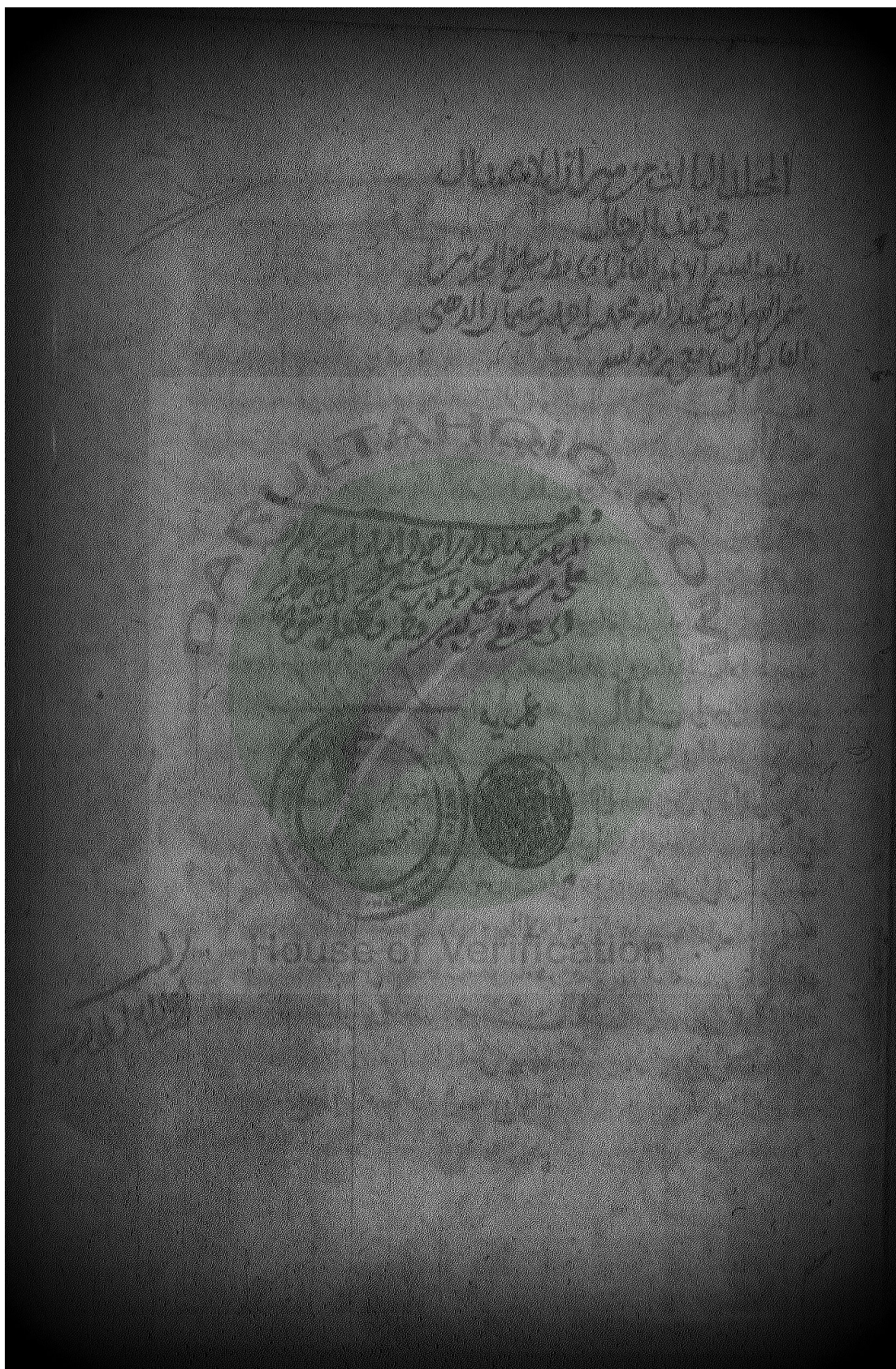
The late Shaykh Shu'ayb al-Arna'ut (d. 2016) has also likewise mentioned in his footnotes to al-Dhahabi's *Siyar a'lam an-Nubala*³⁶ what was already mentioned by Shaykh Abdul Fattah Abu Ghudda, after his examination of this manuscript in the Zahiriyya library, and its scribing by al-Hafiz Sharafud-Din Abdullah ibn Muhammad etc. and the fact that there was no entry for al-Nu'man ibn Thabit.

The writer of these lines has also seen this described manuscript in digital format and here is the title page from the third volume:

³⁴ P. 122

³⁵ His biography is mentioned in Imam Taqiud-Din ibn Fahd al-Makki's (d. 871 AH) *Lahz al-Alhaz bi-Dhayl Tabaqat al-Huffaz* (p. 87)

³⁶ 6/391-392

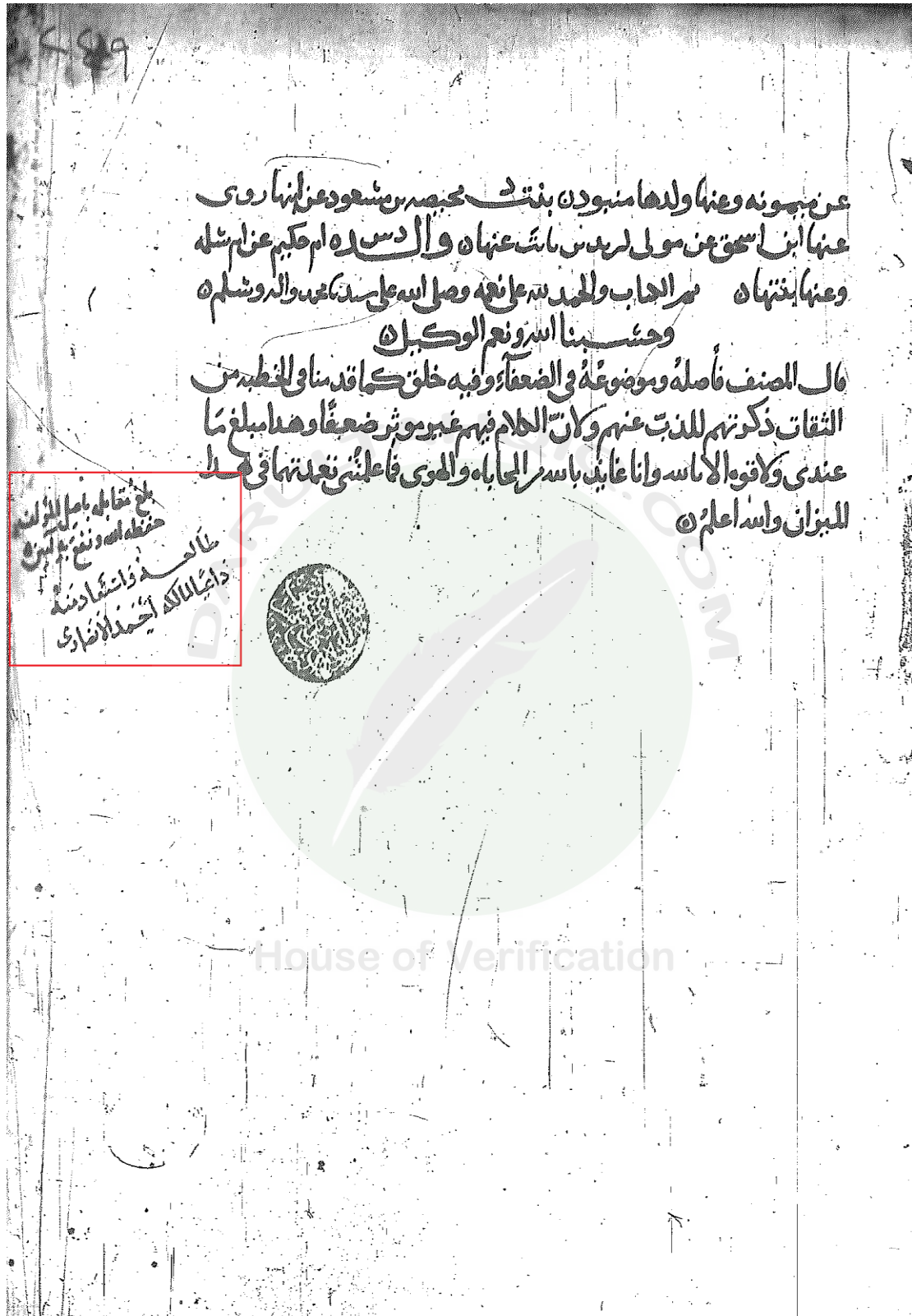


The following is from folio 149 which has the names beginning with al-Nu'man and there is no listing for al-Nu'man ibn Thabit:

وقال البخاري قال علي بن شبيب سمعت النضر بن سويد يقول ان ابا عبد الله
 عليه السلام قال في تركه وقال النشائي ليس به رجل كريمة اوليته وهو قبل الحديث
النضر بن سويد او قد مر عن محمد بن زهير بن واقي قاله وعنه كثير هشام
 وشاذ فياض وابو نعير ويحيى بن اسحق بن عيسى وقال ابو حاتم بن حبان
 وقال النشائي ليس بشيء شاذ ما اوردته عن ابي عبد الله عن ابي عبد الله
 وهو كذا في حديثه عن النضر بن سويد عليه السلام يقول ان ابا عبد الله
 العباد الى الله الا نقيبا الا نقيبا الا نقيبا الا نقيبا الا نقيبا الا نقيبا
النضر بن سويد وهو في النضر بن سويد كوفي يكنى ابي عبد الله النضر بن سويد
 منكر الحديث وقال النشائي ضعيفه ابو شبيب الاشجعي وغيره بالنضر بن سويد
 النضر بن سويد بن علي بن النضر بن سويد بن علي بن النضر بن سويد
 وسام وهو يقول طيحه والزيه حادي في الحديث في النضر بن سويد
 النضر بن سويد بن علي بن النضر بن سويد بن علي بن النضر بن سويد
 عثمان واحد بعد واحد حتى اسويهم من واحد **النضر بن سويد**
 عنه في البخاري قال الذي منكر الحديث **نظائر** بن سيمان حدث عنه
 الحسن بن عيسى اللادي بمجمل **نظير** بن عدي الكندي في المروزي
 يقول في شرحه في المروزي الكندي وهو الفاسم الفاسم في الفرائد انه
 فروع قبل ولم يجمع ذلك وانا المعروف انه من اهل القبطي صاحب قبل وقرا
 على ابي عبد الله الرضي وغيره قراه له عبد الله بن الحسن وابو الطيب بن علي بن واهر
 من بقي من اصحابه عن محمد بن شعيب عن ابي عبد الله **النضر بن سويد**
 الحسن بن علي الرضي ويحيى بن زهير بن سويد بن سويد بن سويد بن سويد
 الحسن بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 ضعيف وقال ابو حاتم بن حبان في ضعفه في النضر بن سويد وقال الرضي في اهل البيت
 وله من تلاميذه ما هو في **النضر بن سويد** بن سويد بن سويد بن سويد بن سويد

عنه شوي عبد الرحمن بن اسحق بن عبد الله بن سويد بن سويد بن سويد بن سويد
 ابن شبيب النضر بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 باقي الطائفة وقال ابن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 عن باقر بن محمد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 موضوع وسام بن الحسن بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 ابن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 لي طلال وعنه نصر بن علي بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 ابن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 ساني وضعه كذا في النضر بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 وعنه النضر بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 قبله كذا في النضر بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
نضر بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 جابر بن الحسن بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 من شبيب بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 ابن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 بذلك وقال النشائي ليس بالقوي قلت روي عنه شبيب بن سويد بن سويد بن سويد
 ابو داود في شرحه بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 الابن الاعلم بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 مصنفاته عن ابي عبد الله بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 وهشام بن خالد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 شبيب بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 وحلقه احمد بن محمد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد
 قال صاحب من سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد بن سويد

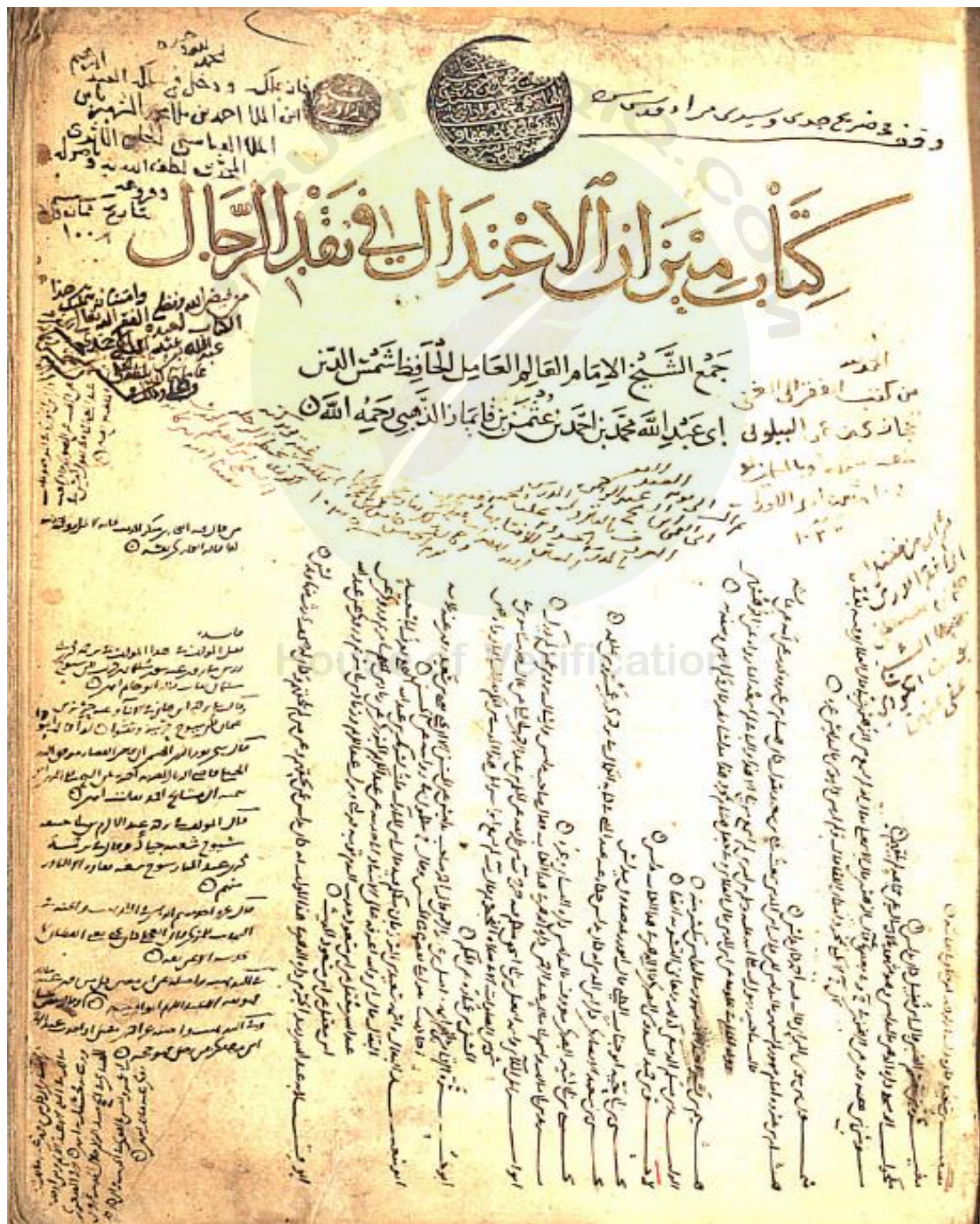
Here is the last folio (229b) of this manuscript which mentioned on the margin that it was cross compared with that of the original by al-Dhahabi:



The scribe said about al-Dhahabi (see the red squared portion): “Hafizahullah” which means: “May Allah preserve him.” This is a proof that the scribe compiled this copy of the *Mizan* while al-Dhahabi was still alive before his death in 748 AH.

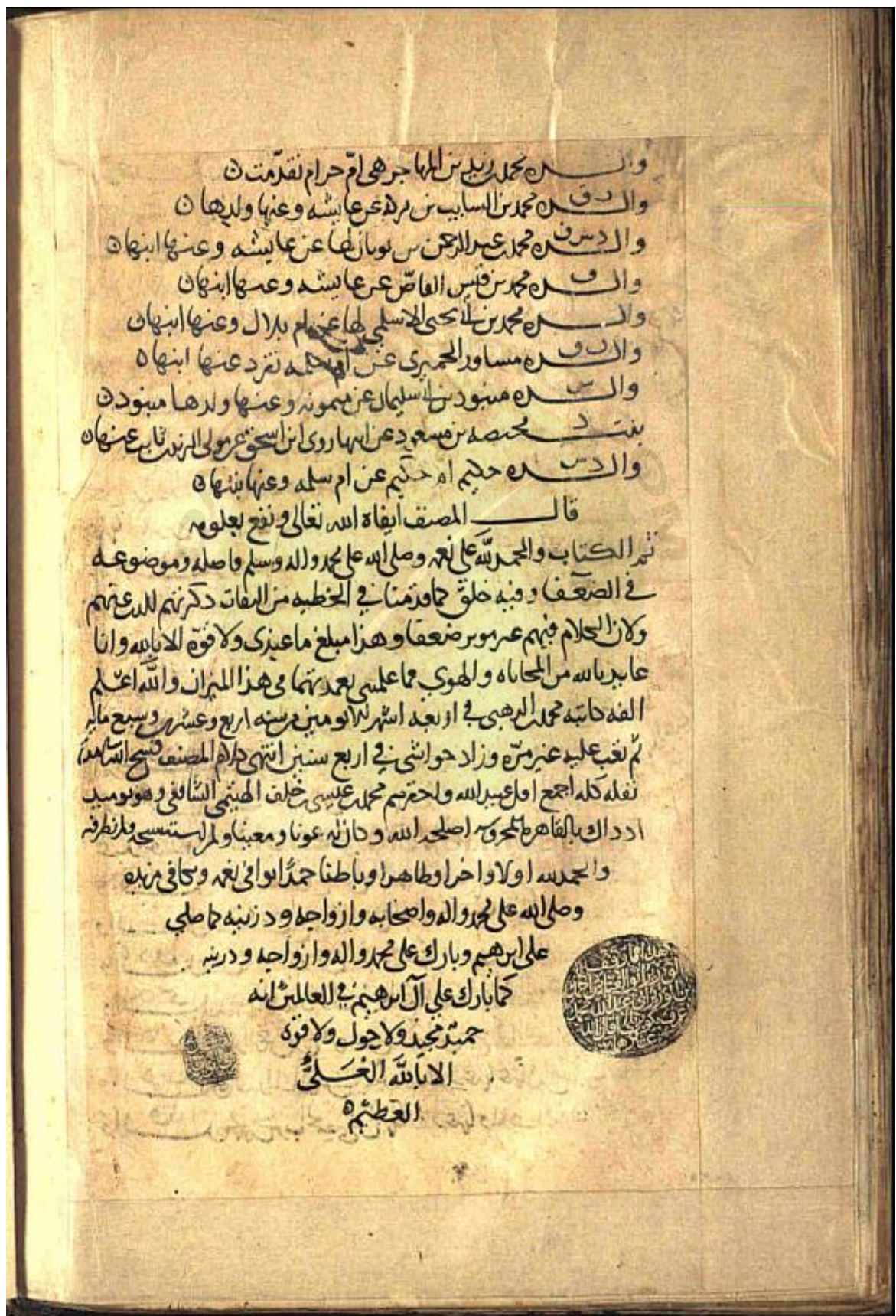
3. The handwritten copy by al-Hafiz Sibt ibn al-Ajami (d. 841 AH)

In the Suleymaniyye manuscript library in Istanbul, Turkey, stored in the Murad Bukhari (no. 92) collection is the one scribed by al-Hafiz Sibt ibn al-Ajami that has been referred to in a few places above. This copy was scribed in the year 789 AH by comparison with the copy of Alamud-Din al-Birzali who mentioned it was completed by al-Dhahabi in 724 AH as shown earlier. It consists of 443 folios and does not have the entry for Imam Abu Hanifa under his name al-Nu'man ibn Thabit. The following is the title page:



[illegible]

The following is the last page (folio 252) of this unique manuscript:



5. The handwritten copy by Ibn al-Rayhani al-Mawsili

There is an early copy of the *Mizan al-I'tidal* scribed by Abdullah ibn Sulayman ibn Yusuf ibn Sulayman ibn Ali, well known as Ibn al-Rayhani al-Mawsili al-Shafi'i that was compared to an original copy and dated as 761 AH. This copy was used in the printed edition by Darul Kutub al-Ilmiyya that was described earlier on. The manuscript is held in the Darul Kutub al-Misriyya library in Cairo (no. 89 from the Mustalah al-Hadith section). This is the third volume and it had entries beginning with the letter م and finished at the end of the work in 252 folios as described on the handwritten description card on the said manuscript as follows:

رقم الميكروفيلم	عنوان المخطوط: <u>تفسير الأئمة في نقد الرجال</u>
المؤلف:	<u>محمد بن أحمد بن أبي حمزة تاج الدين محمد بن أبي بكر</u>
تاريخ النشر:	<u>البرقة الذهبية، أبو بكر بن محمد بن أبي بكر (٦٧٢-٥٧٢هـ)</u>
الأجزاء:	<u>٢٥</u> المجلدان: <u>١</u>
الرقم والفن	أوله: <u>بسم الله الرحمن الرحيم</u> الفاتحة
مصطلح حديث	<u>بسم الله الرحمن الرحيم</u> "الح"
٨٩	تاريخ النسخ: <u>١٠٤٥</u> اسم النسخ: <u>عبد الله بن أبي بكر بن أبي حمزة</u>
	عدد الأوراق: <u>٥٥٥</u> عم: <u>٢٨</u> المقاس: <u>٢٨ × ٢٨</u>
	ملاحظات

The title page from this manuscript:



The folio (plate 13 on the microfilm) below has no mention of Imam Abu Hanifa under names beginning with al-Nu'man:

صبر يزيد سمع حديثه عن ابي ابي قال لا زدي منك اخذ ثلثا ربيقت
حدث عنه الحسن بن قنبره المدني مجهول **لطيف** بن عبد الله الكسروي المعروف بولي
بي كسري الحلبي ذكر ابو علي البغدادي وابو القاسم النخاس في كتابهما في الغرارات انه قرا على
قنبره ولم يسمع ذلك واذا المعروف انه قرا على احمد بن محمد البقطي صاحب قنبره وقرا
على ابي عمران الدقي وغيره قرا عليه عبد الباقي بن الحسن وابو الطيب بن علي بن واخر من
بقي من اصحابه بن عيسى بن علي بن البغدادي **المنصور** بن راشد الحريري عن الزهري
ويعنون مولا عنه ابن جرح واما ازاره وحيه قال الحارث في حديثه وهم كسرو قال
احمد مضطر بالحديث روى مناكيره قال بن معين والنسائي وابوداود ضعيف قال
ابوطايم يحيى بن جاله وضعفه يحيى بن سعيد وقال بن عدي قد احتله الناس وله نسخة
باسم ما وهورقي **النعمان** بن سعد بن علي مازكي عنه سوي عبد الرحمن بن اسحق
الضعفان هو ابن اخته **النعمان** بن سهل الباهلي يروي عن ابيه وعنه مالك قال عوي
ابن هرون كان متما وقال بن جابر باق بالطامات وقال بن عدي سأل علي بن اسحق عن النعمان
ابن شبل حديثي الى حديثي مالك عن نافع عن ابن عمر مرفوعا مرفوع فلم يرني فقد جفاني
هذا موضوع وسأ احمد بن الحسن القمي محمد بن النعمان بن شبل حديثي مالك عن نافع عن ابن
عمر مرفوعا صلوة القاهر على الضيف **النعمان** بن عبد الله عن ابن طلال وعنه نصر بن علي
الحمضي مجهول **النعمان** بن عبد بن هود عن ابيه معروف بن عذرة عنه ابن عبد الرحمن
النعمان بن المنذر قال ابوداود شامي وضع كتابا في الفذر يدعوا اليه قلده هو
ابو الورق الغساني يروي عن محمد بن عطاء وعنه الهيثم بن حميد وكحي حمه وان شايرور
ودونقه ابورعه وكل ابو مسمر كان فزريا قال طيفه مات سنة اربع وثلاثين ومائة
النعمان الغفلي عن ابي ذر مجهول **نعمه** بن عبد الله قال لا زدي الا بغير اسناد
حديثه ثم انه روى له من طريق جابر بن الخليل واخر من مزل عن عبد الله بن هرون عن نعمه

The last page has the name of the scribe and the date of inscription:

قال المصنف فاصله وموضعه عن الصنعاء وانه حلو كما قدمنا في الخطبه
من الثقات ذكرتهم للذب عنهم وكان الكلام فتم غير موثر صنعاً وهذا مبلغ
ما عندك ولا فقه الا بالله وانا عايد بالله من المحاباه والحق فاما علمي بغيرها
في هذا الميزان والله اعلم

لشجرة وما قبله العبد الفقير الى الله تعالى عبد الله سليمان بن يوسف بن سليمان بن
علي بن ابي معروف بن الزكي بن الموصلي الشافعي حيم الله له بالحسن ووقع الفراغ
في شهر ربيع الثاني سنة ثمان وخمسين وستمائة
بدمشق المحرمية والحمد لله رب العالمين
وصلى الله على سيد الاولين والاخرين محمد وآله الطاهرين وصحبه الكرام وسلم

House of Verification

6. The handwritten manuscript from the Maktaba Ahmed al-Thalith collection stored in the Topkapi palace museum in Istanbul

It was stated earlier on about this manuscript that it is a six-volume edition, and the edition published by al-Bajawi and the Darul Kutub al-Ilmiyya publishing house in Beirut made use of this manuscript, whereby these two printed editions claimed that there was a notice for Imam Abu Hanifa under the name al-Nu'man ibn Thabit in the Ahmed al-Thalith manuscript.

This copy is stored in the Topkapi palace museum and the catalogue entitled *Topkapi Sarayi Muzesi Kutuphanesi Arapca Yazmalar Katalogu*³⁸ has described this six-volume manuscript under the accession no. 6372-6377. The 6th volume has the entries for the narrators whose name begins with al-Nu'man. The catalogue has a minor typographical error. The 6th volume has been given the accession number 6377 A. 2920/6. This is incorrect as it is actually 6377 A. 2820/6 as can be seen on the title page (see the image below).

At the end of the 2nd volume of the manuscript there are some words from Shaykh Muhammad ibn Ali ibn al-Naqqash who apparently compared it with another manuscript copy which had the handwriting of Imam al-Dhahabi on it. The scribe who copied it from al-Dhahabi was mentioned as being Shaykh Imadud-Din Abi Bakr ibn Ahmed ibn Abi'l Fath. Al-Naqqash died in 763 AH and his biography is in *al-Durar al-Kamina* (5/325) by al-Hafiz ibn Hajar.

Imadud-Din Abi Bakr died in 782 AH and he was praised by Imam al-Dhahabi in his *al-Mu'jam al-Mukhtas* (p. 304), and his biography is in *al-Durar al-Kamina* (1/521). Ibn Hajar mentioned in the latter reference that Imadud-Din would scribe much from the works of al-Mizzi and al-Dhahabi, as well as being their common student.

The following is an image of the title page and last page from the 6th volume of this manuscript as shown by the editors of the Darul Kutub al-Ilmiyya³⁹ edition:

³⁸ See 3/532-533

³⁹ See 1/98 and 1/100



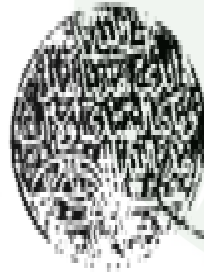
الجزء السادس من ميزان الاعتدال

في أسماء الرجال للشيخ الإمام

العلم العلامة الحافظ البير

أبو محمد بن محمد بن محمد بن محمد

الدهلي رحمه الله عليه



House of Verification

عنوان الجزء السادس من النسخة (أ)

The last page of the manuscript from the 6th volume is dated 747 AH, which is a year before al-Dhahabi's death in 748 AH. See the underlined part in the image below.

لعمري بعدتهما في هذا الميزان والله اعلم ٥
 في نقد الرجال

والحمد لله

ذی

الجلال

وكان المراجع من نسخة في العشر الاول من شهر رجب الف ٥

سنة سبع واربعين سبعمائة

بخطه المرحوم العلامة
 الامام العلامة محمد بن عبد الله بن
 الحنفية

قال في هذه الخزانة محمد بن علي الشهير العباسي في كتابه
 الاعتدال في نقد الرجال على النسخة المقتبسة التي قدم بها من دمشق المصنف
 التي عليها خطه في أماكن عديدة وارجوا ان يكون قد صححت ان شاء الله تعالى
 الا ما قد تعدر ضبطه على الوجه المسمى من جهة عدم ضبطه في النسخة المال
 بها ومعلوم عدم ارتفاع القلم عن الكتاب للعلم ذلك والله اعلم
 ولعله من كتب العلوم الشرعية انه ورد في كتابه والقادر عليه وهو نعم الوكيل

Now, let us examine if there was ever an entry for Imam Abu Hanifa under the entry for al-Nu'man ibn Thabit as al-Bajawi indicated and then decades later by the editors of the Darul Kutub al-Ilmiyya edition.

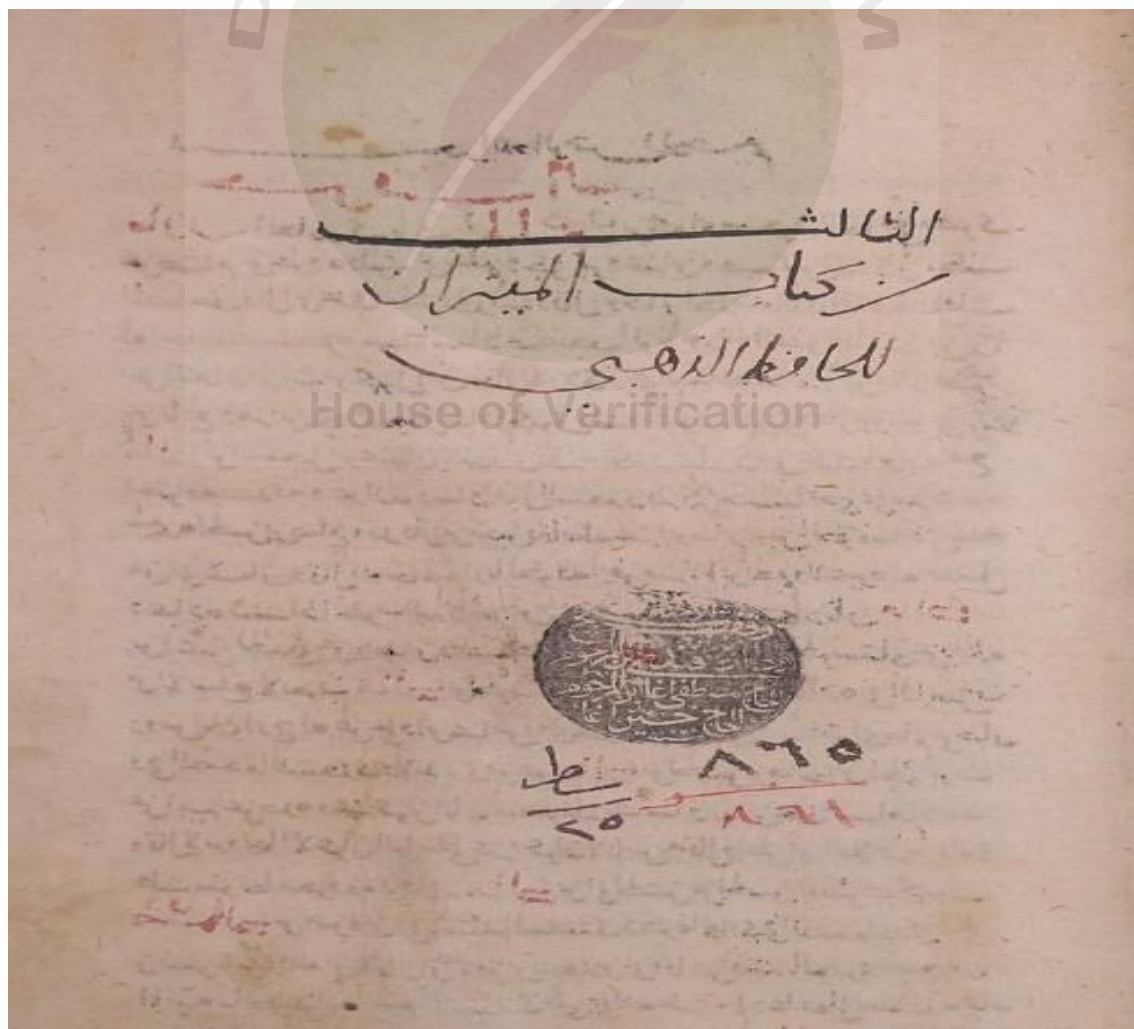
The folio (11) below contains the names before the letter – ن

by means of indication that there was an entry for Imam Abu Hanifa in this specific manuscript held in the Topkapi palace museum. It is also hoped that if these two editions are reprinted again in the future, then the publishers should add an extraordinary footnote mentioning this error by showing the above images.

7. The handwritten manuscript from the Bayazid Waliuddin collection in Istanbul

Another copy of the *Mizan al-I'tidal* that is stored in the Suleymaniyye library in Istanbul is a manuscript copy originally from the Bayazid Waliuddin Effendi collection. This is a three-volume edition stored under numbers 863-865. This recension is also a relatively old manuscript from close to the time of al-Dhahabi, for at the end of each volume the scribe has dated its completion as 777AH. The third volume (no. 865) has the section with names beginning with al-Nu'man and it is composed of 239 folios.

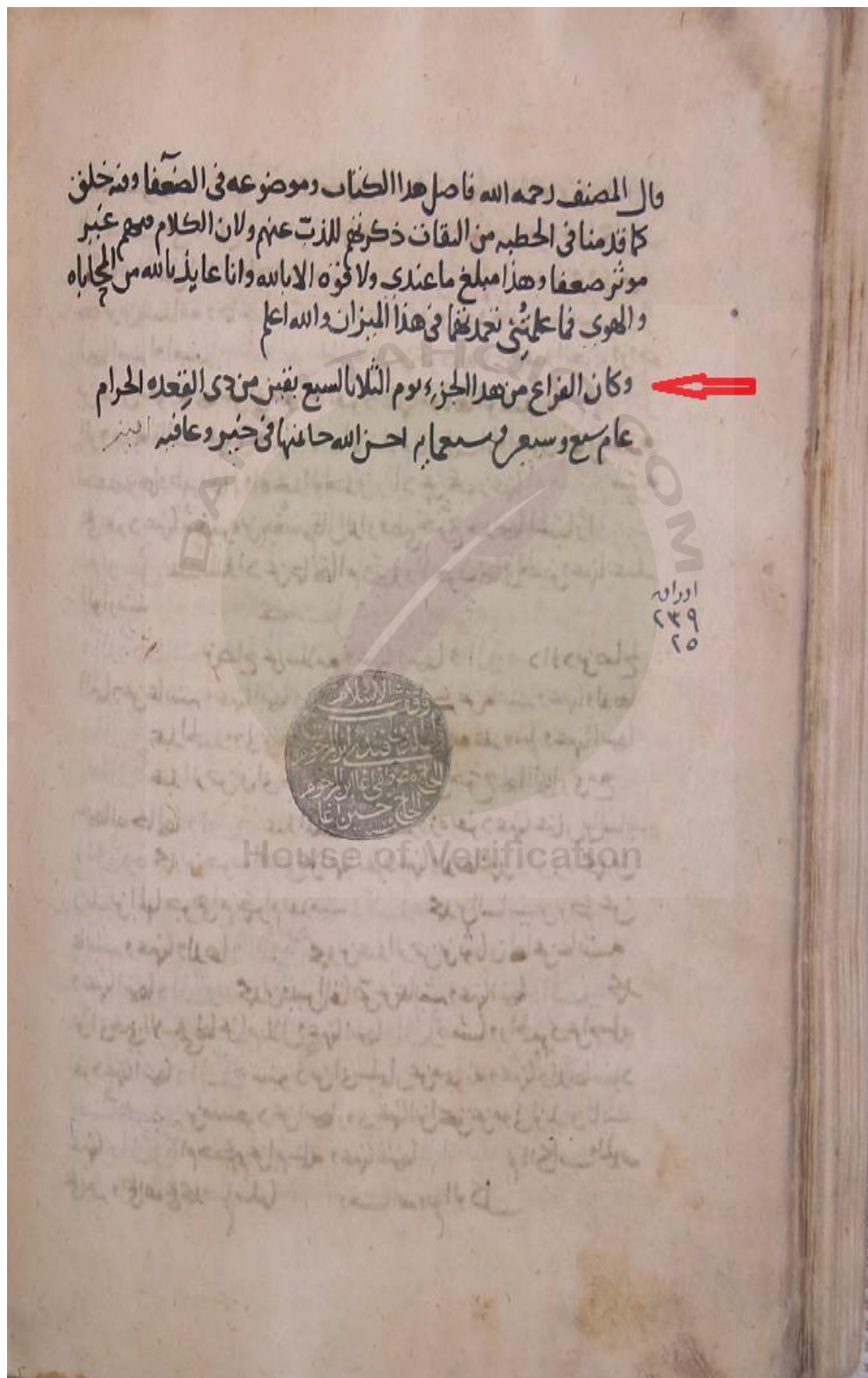
The title page from the third volume:



The folio (142) below has no mention of Imam Abu Hanifa under names beginning with al-Nu'man:



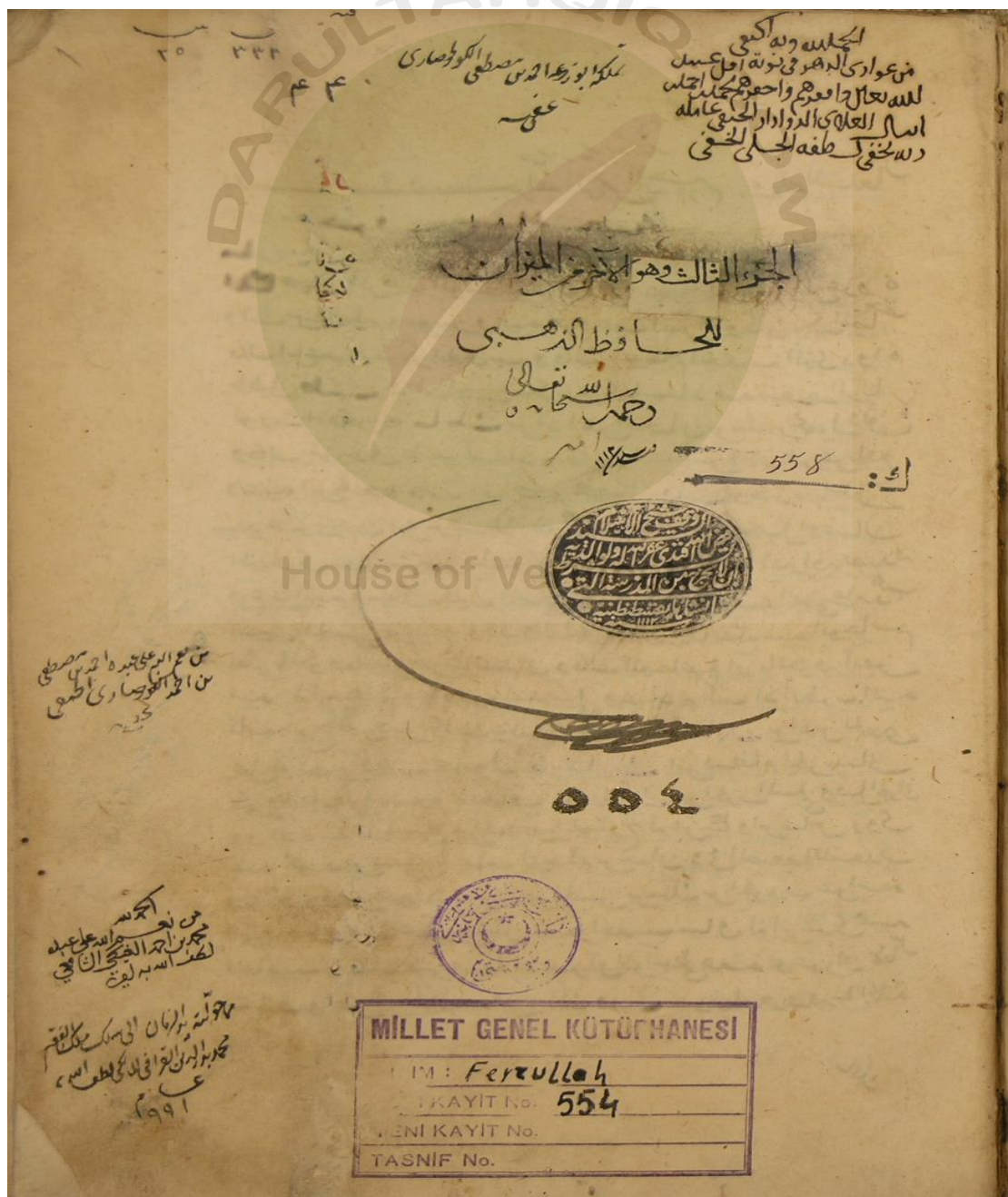
The last page has the date of inscription:



8. The handwritten manuscript from the Feyzullah Effendi collection in Istanbul

Another copy of the *Mizan al-I'tidal* that is stored in the Suleymaniyye library in Istanbul is a manuscript copy originally from the Feyzullah Effendi collection. The third volume (no. 554) has the section with names beginning with al-Nu'man and it is composed of 346 folios. The name of the scribe and when he compiled it does not appear at the end of this recension. There is an ownership date of 991 AH and the manuscript is therefore at least from the 10th Islamic century or earlier.

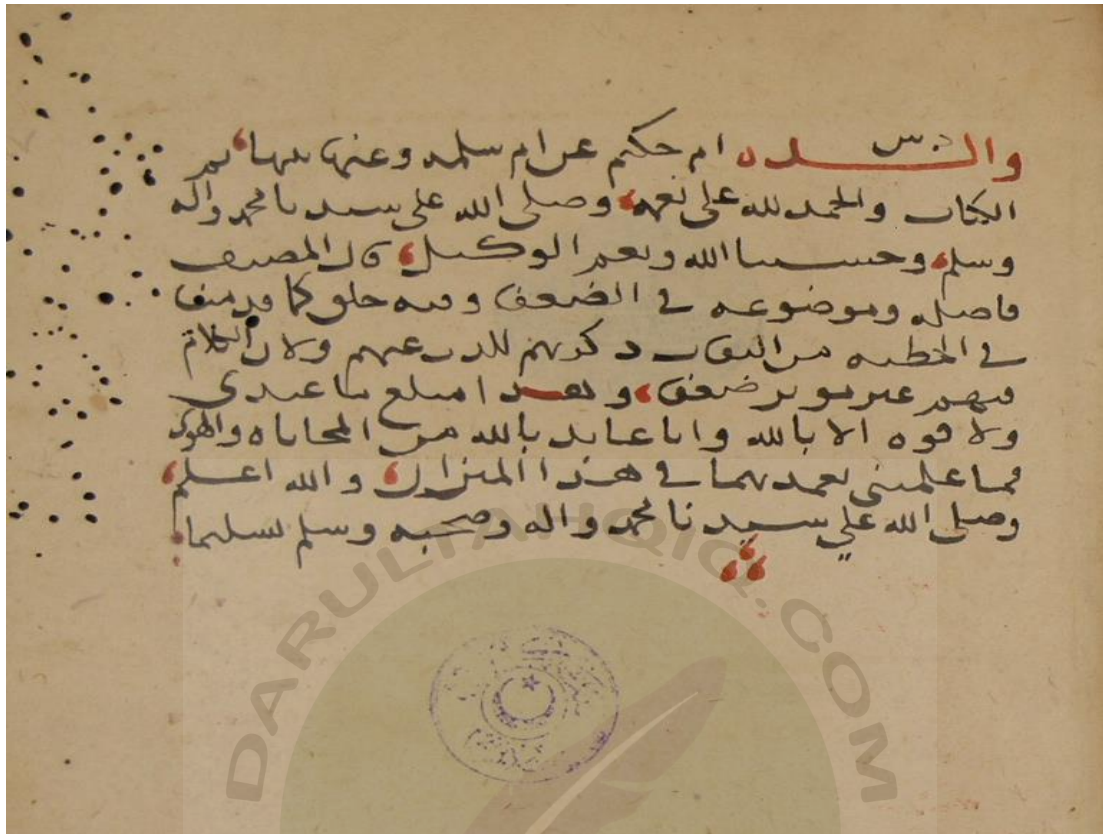
The title page from the third volume:



The following is the folio (208) which has names beginning with al-Nu'man and there is no entry for Imam Abu Hanifa:



The last folio (346b):



9. The handwritten manuscript from the Maktaba al-Ahmadiyya library in Halab (Aleppo), Syria

Shaykh Abdul Fattah Abu Ghudda mentioned in his notes to *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil*⁴⁰ of Shaykh Abdal Hayy al-Lucknawi that he saw no notice for Imam Abu Hanifa in a good copy of the *Mizan al-I'tidal* held in the Maktaba al-Ahmadiyya library (no. 337) in Halab. This recension was dated 1160 AH and it was scribed by Ali ibn Muhammad who is well known as Ibn Mishmashan. The latter copied it from a recension of the *Mizan* that was dated 777 AH.

10. The handwritten manuscript from the Vahid Pasa library in Kutahya, Turkey

In the town of Kutahya in Turkey there is a library known as the Vahid Pasa (Wahid Pasha). Within it is a copy of the *Mizan al-I'tidal* that is available in two volumes,⁴¹ but the date of inscription and the name of the scribe has not been listed. Nevertheless, having looked at the second volume the notice for al-Nu'man ibn Thabit has not been recorded on folio 321b.

⁴⁰ p. 122-123

⁴¹ Archive No: 43 Va 1049/1 and 43 Va 1049/2

MANUSCRIPT EDITIONS OF THE MIZAN AL-I'TIDAL THAT HAVE THE INSERTION OF AL-NU'MAN IBN THABIT

After examining the above manuscripts that surely lacked the presence of Imam Abu Hanifa in them all, it is worth presenting to the readers examples of which manuscripts did have a notice for al-Nu'man ibn Thabit added into them. To date, the writer of these lines has only seen the entry of the noble Imam Abu Hanifa in just two historically later manuscripts.

- i) In the Maktaba al-Markaziyya library in Riyadh, Saudi Arabia, there is a manuscript of the *Mizan al-I'tidal* (no. 2480) which has an entry for al-Nu'man ibn Thabit. This copy appears to be a relatively late copy that does not have evidence to show that it was copied and compared with an earlier authoritative copy. It has an ownership date of 1139 AH on its front cover. Here is the description card from the said library:

House of Verification

رقم : ٢٤٨٠

الفن : ميزان الاعتدال في نقد الرجال

العنوان : ميزان الاعتدال في نقد الرجال

اسم المؤلف : شمس الدين أبو عبد الله محمد بن أحمد بن محمد بن عيسى بن عطاء الله بن أبي طالب البغدادي

مصدره : المخطوط رقم ٢٤٨٠

أوله : الحمد لله الحكيم العدل العلي الكبير

آخره : بسم الله الرحمن الرحيم

اسم النسخ : المخطوط رقم ٢٤٨٠

نوع الخط وتاريخ النسخ : خط نسخي تاريخه غير محدد

ملاحظات : المخطوط رقم ٢٤٨٠

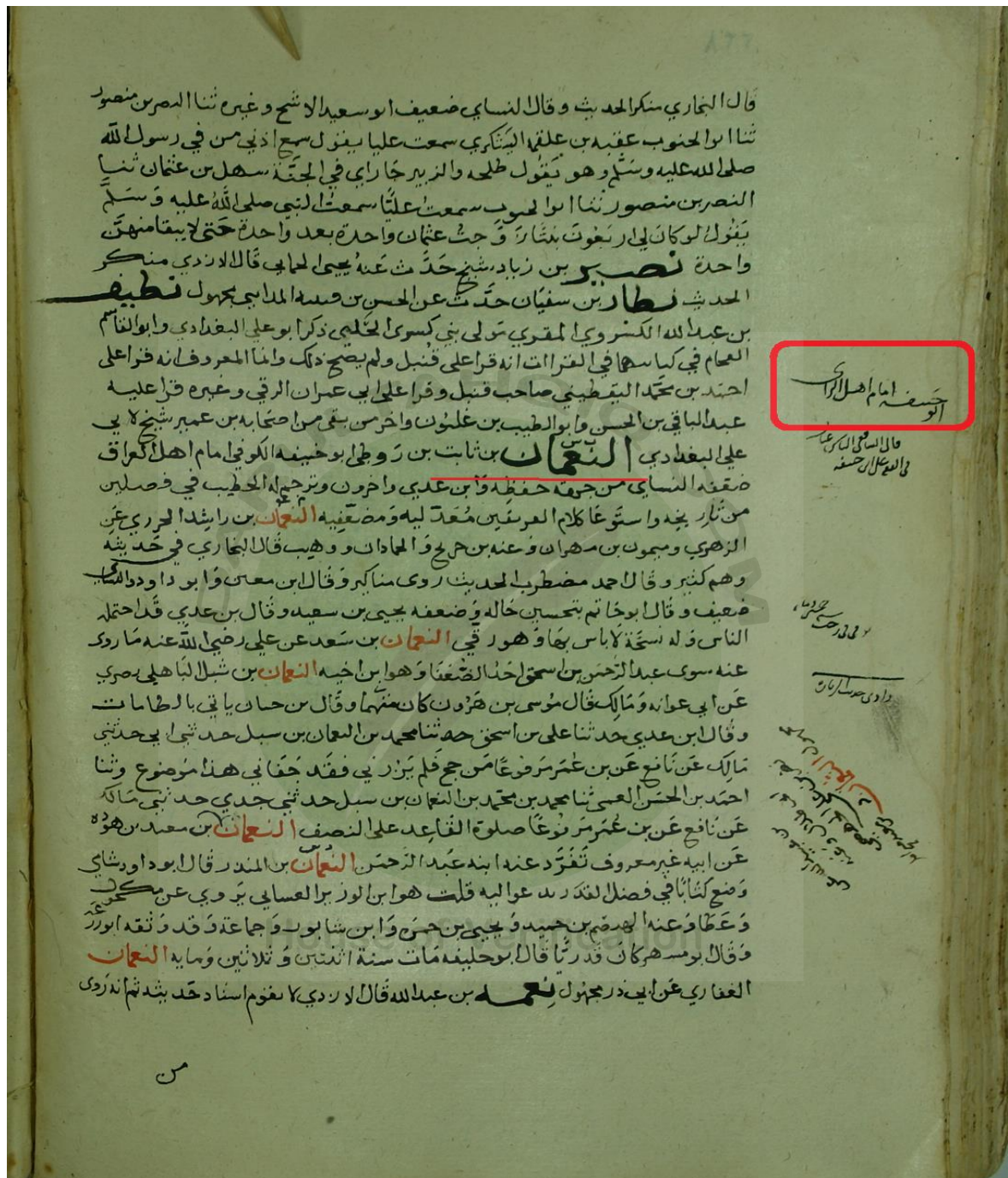
عدد الأوراق : ١٠٠

عدد الأسطر : ١٠٠

المقاس : ١٠ × ١٠

المكتبة المصورة عنها المخطوط ورقمه فيها : مكتبة المخطوطات رقم ٢٤٨٠

The entry for al-Nu'man ibn Thabit is on folio 229a:

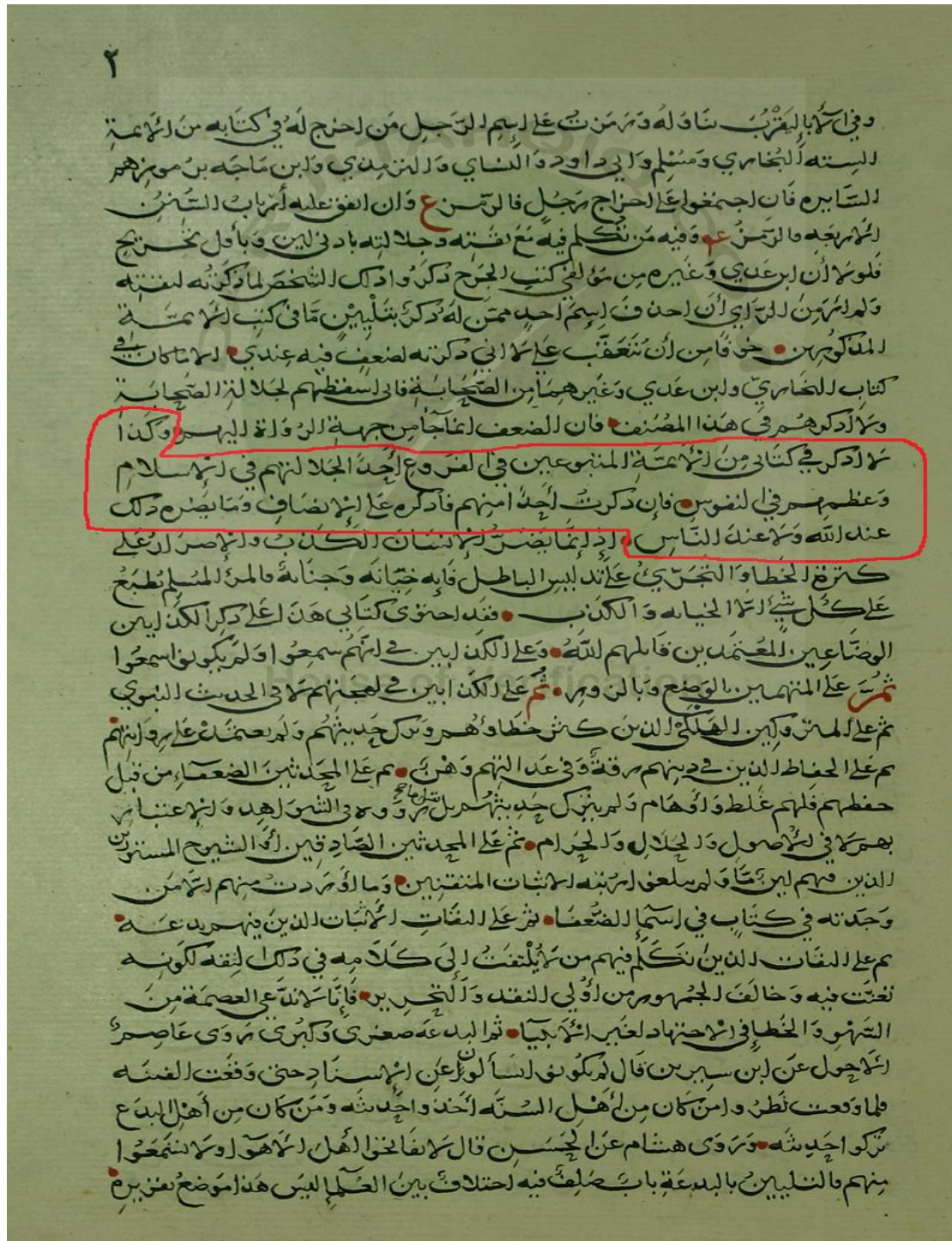


This manuscript is not reliable as it also has another crucial portion missing from the introduction by Imam al-Dhahabi. Namely, it was shown in the early part of this monograph that al-Dhahabi had said very succinctly:

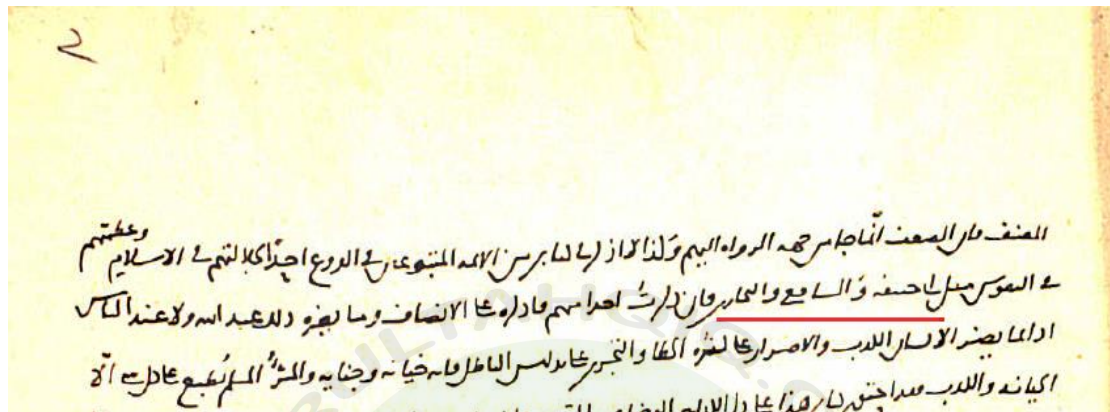
وكذا لا أذكر في كتابي من الأئمة المتبوعين في الفروع أحدا لجلالته في الإسلام
وعظمتهم في النفوس، مثل أبي حنيفة، والشافعي، والبخاري فإن ذكرت أحدا منهم،
فأذكره على الإنصاف، وما يضره ذلك عند الله ولا عند الناس

“Similarly, I will not mention in my book any of the followed Imams of Furu’ (jurisprudence and its branches) due to their majesty in Islam and eminence in the souls [of people], such as [Abu Hanifa](#), al-Shafi’i and al-Bukhari, and if any one of them are mentioned then I mentioned them with fairness, for this does not harm their standing before Allah and before people.”

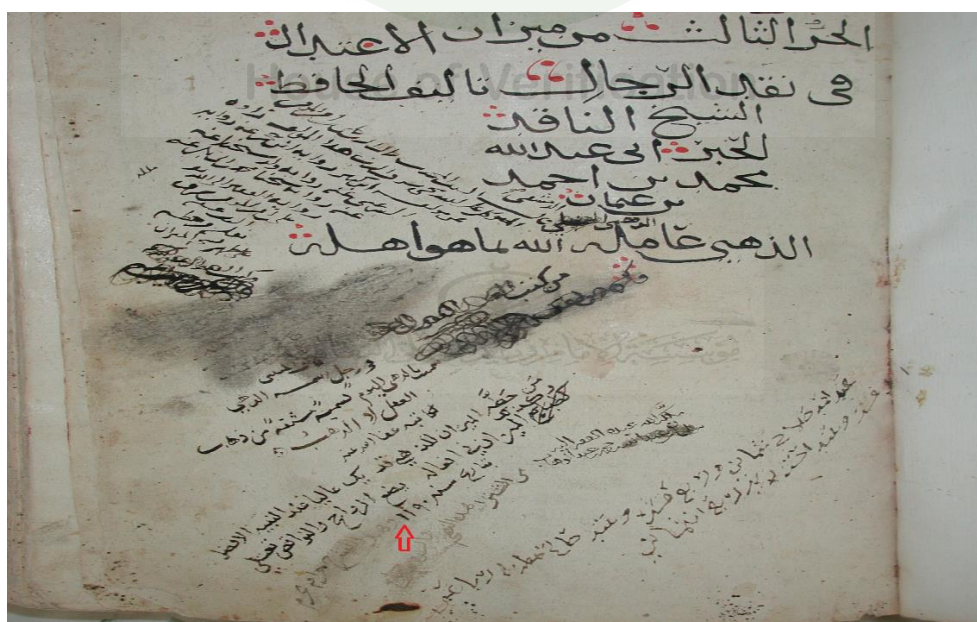
The above sentences are found in this manuscript but surprisingly the scribe has not mentioned the names of Abu Hanifa, al-Shafi’i and al-Bukhari within the sentence. Here is how it has been presented in this manuscript on page 2:



What proves that the names of the three Imams - Abu Hanifa, al-Shafi'i and al-Bukhari, were found in the original copy of the *Mizan* is the fact that the authoritative copy by the Hadith master, Sibt ibn al-Ajami, did have the names of the three Imams (see the underlined portion below). Here is how Sibt ibn al-Ajami presented it on the top of page 2 in his own handwriting as described earlier on:

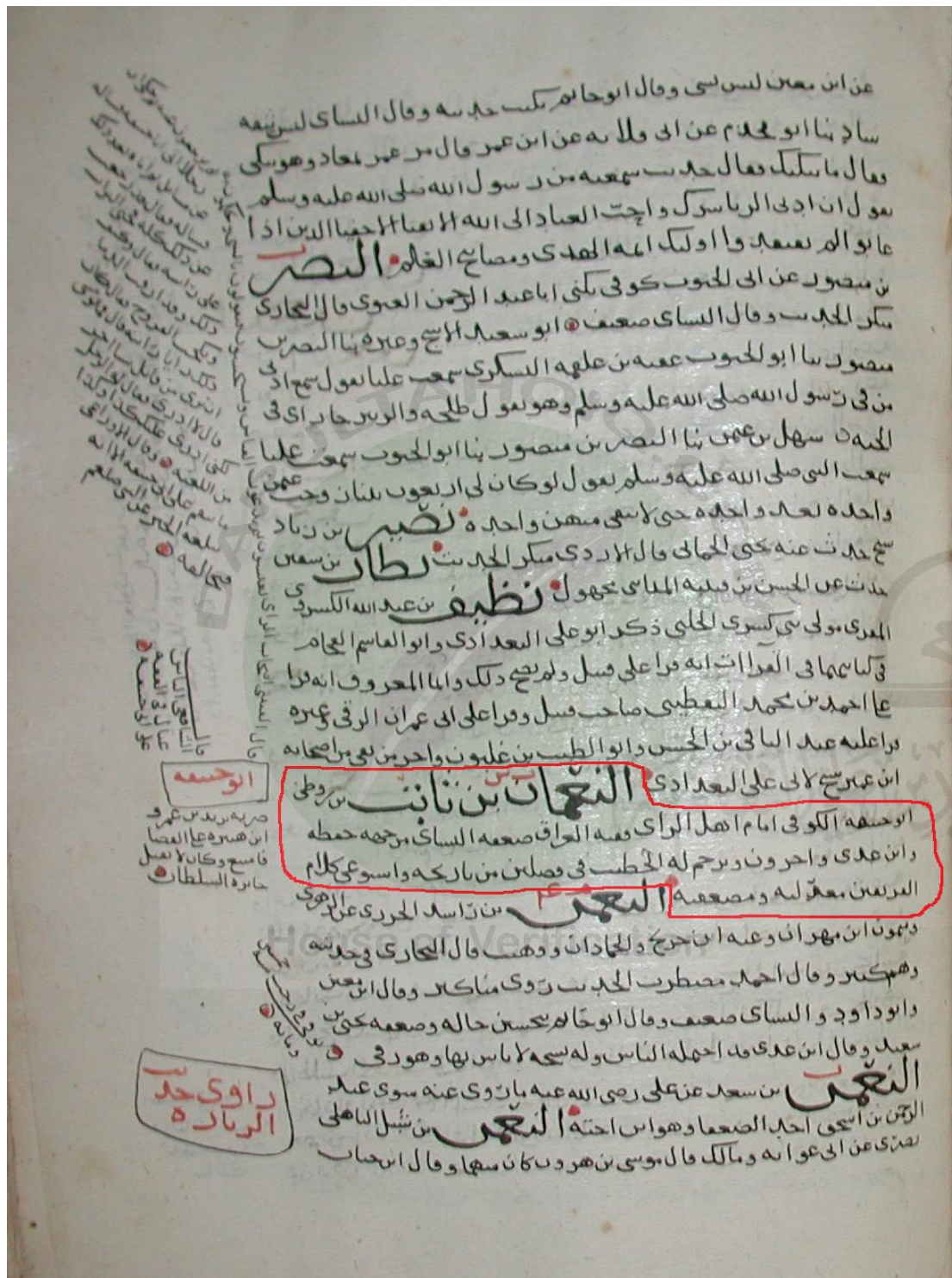


- ii) In the Mu'assasa al-Imam Zayd ibn Ali al-Thaqafiyya⁴² library in Sana'a, Yemen, there is a manuscript of the *Mizan al-I'tidal* (no. 1/21919) which has an entry for al-Nu'man ibn Thabit in the third volume. This copy also appears to be a relatively late copy that does not have evidence to show that it was copied and compared with an earlier authoritative copy. It has an ownership date of 1190 AH on its front cover. The following is the title page:



⁴² Imam Zayd ibn Ali Cultural Foundation. This foundation holds many Zaydi-Shia works as well as works by Sunni scholars

On folio 136b was the entry for Imam Abu Hanifa as circled:



Both of these manuscripts are thus unreliable for having the entry for Imam Abu Hanifa included within them, and are at odds with all the other manuscripts shown above that do not have the entry for the Imam in them, especially its total absence in the original handwritten copy by al-Hafiz al-Dhahabi himself. In the next section the collated verdicts of past scholars shall be mentioned on this matter.

VERDICTS OF SOME SCHOLARS ON THE MIZAN AL-I'TIDAL AND WHETHER IMAM ABU HANIFA WAS INCLUDED WITHIN IT

Shaykh Abdal Hayy al-Lucknawi (d. 1304 AH) has mentioned in his *Ghayth al-Ghamam 'ala Hawashi Imam al-Kalam*⁴³ that he did not see the notice for Imam Abu Hanifa in some of the reliable manuscripts of the *Mizan al-I'tidal*. He proceeded to support his findings by quoting supporting statements from some of the Hadith masters (Huffaz) of the past. Amongst them was al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH), al-Hafiz al-Sakhawi (d. 902 AH) and al-Hafiz al-Suyuti (d. 911 AH).

The quotations from some of these Imams and similar line of argumentation used by Shaykh Abdal Hayy was also mentioned by his disciple known as Shaykh Muhammad ibn Ali al-Nimawi (d. 1304 AH), in his *al-Ta'liq al-Hasan*,⁴⁴ which are his own annotations to his Hadith collection known as *Atharus-Sunan*.

Shaykh Abdul Fattah Abu Ghudda in his footnotes to Shaykh Lucknawi's *al-Raf' wa al-Takmil fi'l Jarh wa al-Ta'dil*, and likewise Shaykh Abdur Rashid al-Nu'mani (d. 1999) also quoted similarly in his work known as *Ma tamassu ilayhi al-haja li man yutali Sunan ibn Majah*, from Shaykh al-Lucknawi's *Ghayth al-Ghamam*, and likewise, Shaykh Wahbi Ghawji (d. 2013) also quoted the findings of Shaykh Abdul Fattah Abu Ghudda in his *Abu Hanifa al-Nu'man: Imam al-A'immatil-Fuqaha*.⁴⁵

Here are the statements of these eminent and esteemed Imams:

- 1) Imam al-Iraqi said in his *Sharh al-Alfiyya* (3/260):

ولكنه ذكر في كتابه الكامل كل من تكلم فيه، وإن كان ثقة، وتبعه على ذلك الذهبي في الميزان، إلا أنه لم يذكر أحداً من الصحابة والأئمة المتبوعين

Meaning:

“But he (Ibn Adi) mentioned in his book al-Kamil every narrator that was spoken of even if he was trustworthy, and al-Dhahabi followed him in this in

⁴³ Printed beneath his work entitled *Imamul-Kalami fi ma yata'allahu bil-Qira'ati Khalf al-Imami* (p. 176 of the edition printed by Idara al-Qur'an wa al-Ulum al-Islamiyya, 1st edition, 1419 AH, Karachi, Pakistan)

⁴⁴ See p. 115 under Hadith no. 364, footnote 144 (Maktaba Imdadiyya edition, Multan, Pakistan) or p. 133-134 of the latest edition printed in 2011 by Maktaba al-Bushra, Karachi, Pakistan

⁴⁵ pp. 243-249 (Dar al-Qalam edition)

al-Mizan, except that he did not mention any of the (Prophetic) Companions or the Imams that are followed."

- 2) Imam al-Sakhawi said in his *Sharh al-Alfiyya* (p. 477) which is also known as *Fath al-Mugith* about al-Dhahabi:

مَعَ أَنَّهُ تَبَعَ ابْنَ عَدِيٍّ فِي إِيرَادِ كُلِّ مَنْ تُكَلِّمُ فِيهِ وَلَوْ كَانَ ثِقَةً، وَلَكِنَّهُ التَّزَمَ أَنْ لَا يَذْكُرَ أَحَدًا مِنَ الصَّحَابَةِ وَلَا الْأَئِمَّةِ الْمُتَّبُوعِينَ

Meaning:

"Although he followed Ibn Adi in mentioning every narrator who was spoken of even if he was trustworthy, yet he committed not to mention any of the (Prophetic) Companions or the Imams that are followed."

- 3) Imam al-Suyuti said about al-Dhahabi's *Mizan* in *Tadrib al-Rawi Sharh Taqrib al-Nawawi* (p. 519):

إِلَّا أَنَّهُ لَمْ يَذْكُرْ أَحَدًا مِنَ الصَّحَابَةِ، وَالْأَئِمَّةِ الْمُتَّبُوعِينَ

Meaning:

"Except that he did not mention any of the Companions or the Imams that are followed."

Shaykh al-Lucknawi said after quoting these points that these reliable Imams did not see a notice for Imam Abu Hanifa under the names beginning with al-Nu'man in the manuscripts of the *Mizan al-I'tidal* in their respective times.

Shaykh Abdul Fattah⁴⁶ and Shaykh al-Nu'mani⁴⁷ also quoted a later Hadith scholar known as al-Amir al-San'ani⁴⁸ (d. 1182 AH) from his *Tawdih al-Afkar* (2:277) who said:

لَمْ يَتَرَجَمَ لِأَبِي حَنِيفَةَ فِي الْمِيزَانِ

Meaning:

"There is no biography for Abu Hanifa in al-Mizan."

⁴⁶ See his footnote to *Qawā'id fī Ulum al-Hadith* (p. 212) of Shaykh Zafar Ahmed al-Uthmani

⁴⁷ See his *Ma tamassu ilayhi al-haja li man yutali Sunan Ibn Majah* (p. 245)

⁴⁸ Muhammad ibn Isma'il

Shaykh Abdur Rashid al-Nu'mani also mentioned in his book in defence of the status of Imam Abu Hanifa in hadith entitled: *Makana al-Imam Abi Hanifa fi al-Hadith*⁴⁹ the following in a footnote⁵⁰:

وترجمة الإمام أبي حنيفة الواقعة في بعض نسخ "الميزان" مدسوسة ومُفَحَّمَةٌ بغير قلم مؤلفه الحافظ الذهبي - رَحِمَهُ اللهُ تَعَالَى - ، كما بينته في كتابي "الإمام ابن ماجه وكتابه السنن " : ص 245، وأوسعها بياناً العلامة المحدث الناقد الشيخ عبد الفتاح أبو غدة في تعليقه على "الرفع التكميل " للإمام اللكنوي: ص 121 - 126 من الطبعة الثالثة.

Meaning:

"The biography of Imam Abu Hanifa in some editions of "Al-Mizan" is interpolated and tampered with in a way that it makes it clear that some of what is found therein could not have been written by the original author [Hadith Master Al-Dhahabi (ra)]. I pointed these out in my book called "Al-Imam Ibn Maja wa kitabuhu al-Sunan" on page 245. A more detailed analysis of the interpolations is given by the great scholar, Hadith critic, al-Shaykh Abd al-Fattah Abu Ghudda in his commentary on Imam Al Laknawi's "Al-Raf' Wa al-Takmil" on pages 121-126 of the second edition."

In this monograph the findings of al-Hafiz al-Sakhawi have also been quoted earlier on from *al-I'lan bi'l-tawbikh li-man dhamma al-Tarikh*⁵¹ as follows:

"Al-Dhahabi abridged (Ibn al-Jawzi's work) and also wrote a supplement to it. Most of the material was taken over into the *Mizan* which became the standard reference work for all later (scholars). He followed, however, Ibn 'Adi in that he mentioned every disputed *hadith* scholars, even if he was reliable. **But he undertook to omit any mention of the men around Muhammad (Sallallahu alaihi wa sallam) or of the authoritative religious leaders.**⁵²

Shaykh Zafar Ahmed al-Uthmani (d. 1394 AH) mentioned in his footnote to his *Qawā'id fi Ulum al-Hadith*⁵³ the following resounding point:

⁴⁹ Translated into English under the title – Abu Hanifa's high rank in Hadith by Dr. S. Kose. The quote from al-Nu'mani is found on p. 23, footnote 156 of this English edition (available here - https://archive.org/download/AbuHanifasHighRankInHadith/AbuHanifasHighRankInHadith_abdurRas-hidNumani.pdf)

⁵⁰ See p. 55, footnote 1 of the Arabic edition

⁵¹ See the translation of al-Sakhawi's work under the title: *A History of Muslim Historiography* (pp. 436-437), 2nd revised edition, Leiden, E.J. Brill, 1968

⁵² Like the Imams, Abu Hanifa, al-Shafi'i and al-Bukhari that were specifically named by al-Dhahabi

⁵³ P. 211, footnote 3

(٣) وبهذا يُعلم أن ما يوجد في بعض نسخ «الميزان» من ذكر أبي حنيفة فيه ، وتضعيفه من جهة الحفظ فهو إلحاق ، لأن المؤلف نصّ بلفظه على عدم ذكره فيه أحداً منهم ، كيف وقد ذكرَ الذهبي أبا حنيفة في الحفاظ في «تذكرته» ، ونصّ في أول كتابه هذا بقوله : هذه تذكرة بأسماء معدّلي حَمَلَة العلم النبوي ومن يُرجع إلى اجتهادهم في التوثيق والتضعيف والتصحيح والترفيف . اهـ . فهذا يدل على أن أبا حنيفة عنده حافظ إمام مجتهد في الحديث معدّل حامل للعلم النبوي . (ش) .

"By this it is known that what is found in some recensions of the *Mizan* concerning Abu Hanifa in it, and his weakening due to weak memorization is something added in, for the author (al-Dhahabi) gave his textual wording for the absence for any of them.⁵⁴ And how could it be there when al-Dhahabi included Abu Hanifa amongst the Hadith preservers (Huffaz) in his *Tadhkirat*⁵⁵ (*al-Huffaz*), which he introduced at the beginning with his words: '*This is the recollection of the names of those who were declared the trustees among the carriers of the Science of the Prophetic knowledge and to whose ijtiḥad one refers concerning matters of narrator endorsement (tawthiq), weakening (tad'if), authentication (tashih), and falsification (tazyif).*' This indicates that Abu Hanifa was to him (al-Dhahabi) a Hafiz (of hadith), Imam, Mujtahid in hadith and a trustee in carrying the Prophetic knowledge."

The *Tadhkiratul Huffaz* of Imam al-Dhahabi is one of his later compilations. This can be gauged by the fact he mentioned the biography of his teacher, the Hafiz of Hadith, Jamalud-Din al-Mizzi in this work.⁵⁶ Al-Dhahabi mentioned that the latter died in 742 AH. Al-Dhahabi also mentioned at the end of his *Tadhkira* that he heard from Shamsud-Din Muhammad ibn Ahmed ibn Abdil Hādi and that he died in the year 744 AH.⁵⁷ Al-Dhahabi died in 748 AH and so the *Tadhkira* was completed sometime after 744AH.

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⁵⁴ Meaning for Abu Hanifa, al-Shafi'i and al-Bukhari, as in the statement from al-Dhahabi that he mentioned in his introduction to the *Mizan*: "Similarly, I will not mention in my book any of the followed Imams of Furu' (jurisprudence and its branches) due to their majesty in Islam and eminence in the souls [of people], such as Abu Hanifa, al-Shafi'i and al-Bukhari, and if any one of them are mentioned then I mentioned them with fairness, for this does not harm their standing before Allah and before people."

⁵⁵ See his *Tadhkiratul Huffaz* (1/126)

⁵⁶ See his *Tadhkira* (4/1500, Darul Kutub al-Ilmiyya edition)

⁵⁷ *Tadhkiratul Huffaz* (4/1508)

IMAM AL-DHAHABI AND HIS ENTRY ON IMAM ABU HANIFA IN HIS DIWAN AL-DU'AFA

Some recent contemporaries who are looked up to as Hadith scholars by a certain fraternity, and have at times shown their animosity and unacademic acrimony to the status of Imam Abu Hanifa as a Muhaddith, have attempted to portray Imam al-Dhahabi as one those from later times who allegedly weakened Imam Abu Hanifa. In order to demonstrate this claim, they have introduced an assertion by mentioning that Imam al-Dhahabi weakened Imam Abu Hanifa by listing him in a work known as *Diwan al-Du'afa wa'l Matrukin* (Register of Weak and Abandoned narrators).

Of those who have attempted this type of portrayal was the late Nasirud-Din al-Albani (d. 1999) who quoted the following from the manuscript of the *Diwan al-Du'afa*⁵⁸ that he had access to in Damascus while attempting to weaken Imam Abu Hanifa in his *Sisila al-Ahadith al-Da'eefa wa al-Mawdua* (1/665):

قال الذهبي في "ديوان الضعفاء" (ق 215 / 1 - 2) : النعمان الإمام رحمه الله، قال ابن عدي: عامة ما يرويه غلط وتصحيف وزادات، وله أحاديث صالحة، وقال النسائي: ليس بالقوي في الحديث كثير الغلط والخطأ على قلة روايته، وقال ابن معين: لا يكتب حديثه.

Meaning:

"Al-Dhahabi said in his *Diwan al-Du'afa* (ق 215 / 1 - 2): Al-Nu'man, the Imam, may Allah have mercy on him. Ibn Adi said: 'Generally, what he narrates contain error (ghalat), corruption in the textual wording (tashif) and additions (ziyadat), and he has good hadiths also. Al-Nasa'i⁵⁹ said: 'He is not strong in Hadith, has many mistakes

⁵⁸ See no. 4389 of the published edition edited by Hammad al-Ansari

⁵⁹ Al-Hafiz al-Sakhawi mentioned the following verdict in his *al-Jawahir wa al-Durar* (folio 227b) from his Shaykh, Ibn Hajar al-Asqalani (d. 852 AH): "He-Ibn Hajar-was asked about what an-Nasa'i mentioned in *ad-Du'afa wa al-Matrukin* about Abu Hanifa: 'that he is not strong in Hadith, and that he makes many mistakes and slips, despite the fact that he narrates few Hadiths.' Is this true? And did any of the Hadith scholar Imams agree with an-Nasa'i about this?' He answered: 'An-Nasa'i is one of the Imams of Hadith. What he said is only in accordance with how things appeared to him, and that which his independent reasoning (*ijtihad*) led him to. Not all the opinions of every person are to be followed. However, a group of Hadith scholars agreed with his general opinion on [Abu Hanifa]. Al-Khatib included their opinions in [Abu Hanifa's] biography in his *Tarikh* some of which are accepted and some rejected. In the Imam's defence, his position was only to narrate what he had preserved from the time he had heard it until he discharged it (*ada'*). This is why there are few narrations from him, since his narrations which fulfil this principle are few. Otherwise, he in fact possesses many narrations. In sum, it is better not to get too involved in this kind of discussion. The Imam and his ilk have crossed over the bridge. They are no longer affected by anyone's opinion. Rather, they occupy the level to which Allah Most High raised them in that they are adhered to and followed. Let us rely on this. And Allah is the Guardian of success.'" (Translation taken from the English edition of Shaykh Muhammad Awwama's *Athar al-Hadith al-Sharif fi-ikhtilaf al-A'imma al-Fuqaha*, published by Turath publishing (2014, p.

and errors despite having only a few narrations.’ Ibn Ma’in said: ‘His narrations are not written.’”⁶⁰

Some have claimed that the above statement attributed to al-Dhahabi is a forgery but have not provided sufficient evidence to maintain the veracity of such an assertion. Firstly, it is worth pointing out that the *Diwan al-Du’afa* is one of al-Dhahabi’s works.

Shaykh Abdur Rashid al-Nu’mani has responded to al-Albani’s weakening of Imam Abu Hanifa in his defence entitled: *Makana al-Imam Abi Hanifa fi al-Hadith*.⁶¹ The work was introduced by the late Shaykh Abdul Fattah Abu Ghudda.⁶² One of the

167), under the title: *The influence of the noble Hadith upon the Differences of opinion amongst the Jurist Imams*

⁶⁰ Shaykh Shu’ayb al-Arna’ut (d. 2016) has rejected what was mentioned by Ibn Adī and al-Nasa’i in his footnotes to al-Dhahabi’s *Siyar a’lam an-Nubala* (6/392)

⁶¹ Translated into English under the title – Abu Hanifa’s high rank in Hadith by Dr. S. Kose. Downloadable from the following link:

https://archive.org/download/AbuHanifasHighRankInHadith/AbuHanifasHighRankInHadith_abdurRashidNumani.pdf

⁶² His introduction being as follows:

All praise is due to Allah, the Patron of the pious and the righteous. May the most complete and enduring prayers and blessings be upon the Messenger of guidance and the Imam of the pious who is sent as a mercy to the worlds, and upon his family, his companions, and his beneficent followers until the Day of Judgement. Ameen!

This is a beneficial, precious, glorious unique book titled “Abu Hanifa’s High Rank in Hadith” written by the late Muhammed Abdur Rashid al-Nu’mani (may Allah protect him [1]) who was a great investigative scholar, critic, and Hadith Master. He held the post of Grand Shaykh of Hadith and its sciences at the University of Al-Ulum Al-Islamiyyah in Karachi, Pakistan. This school was founded by our teacher, magnificent scholar, Hadith Master, jurist of applied and theoretical law, Al-Mahasin Al-Sayyid Muhammed Yusuf Al-Hussaini al-Banuri – may Allah have mercy on him.

This edition [of the book] is distinguished from former editions in that it was read to the author (may Allah have mercy on him) and he took the time to make some minor changes. He also added a significant amount of important new material. The author, may Allah have mercy on him, spared no effort in collecting many jewels for this book.

Besides the followers of Abu Hanifa, quite a few jurists, Hadith Masters and historians wrote books to eliminate the confusion that some fanatics have stirred up regarding the stature of Imam Abu Hanifa (may Allah be pleased with him). Among these great scholars, are the great Imam, jurist and Hadith Master of North-West Africa, Abu Umar ibn Abd al Barr (follower of Maliki school), the great Imam, Hadith master and critic Shams Al-Din Al-Dhahabi (follower of Shafi’i school), the great Imam, jurist and Hadith Master Yusuf bin Hasan bin Abd Al-Hadi Al-Dimashqi Al-Salihi (follower of Hanbali school) who is more commonly known as ibn Al-Mibrad who died in the year 909 [2]. [In addition to those just mentioned,] the great Imam and the Hadith Master and critic Al-Suyuti (follower of Shafi’i school), the great Imam Hadith Master and critic Muhammed bin Yusuf Al-Salihi (follower of Shafi’i school), the great Shafi’i Jurist Imam Ibn Hajar Al-Haytami Al-Makki also wrote on this subject.

They authored long books narrating the virtues and excellence of Imam Abu Hanifa, stating his greatness and stature as an [Independent] Jurist. They defended the Imam against disgraceful and envious insulters.

Yemeni associates of al-Albani by the name of **Muqbil ibn Hadi al-Wadi'ie** (d. 2001) also attempted to weaken Imam Abu Hanifa in his work known as *Nashr al-Sahifa fi Dhikr al-Sahih min Aqwal A'immat al-Jarh wa al-Ta'dil fi Abi Hanifa*. This work has been refuted by the Yemeni Shaykh known as **Muhammad Ahmed Amuh** in his work entitled: *Al-Kalimat al-Sharifa wa'l Manaratul Munifa fi Tanzih Abi Hanifa min al-Aqwali al-Sakhifa allati nasharaha al-Wadi'ie fi taswidi al-Sahifa*. See the following link to download this work in full:

https://archive.org/download/ReplyToMuqbilIbnHadiForWeakeningImamAbuHanifa/AlKalimatAlSharifaWaAlManaratulMunifaFiTanzihAbiHanifa_ahmedAmuh_raddOnMuqbilIbnHadi.pdf

It has already been ascertained from Imam al-Sakhawi that he knew of such a work by al-Dhahabi. It was mentioned earlier on from al-Sakhawi's *al-I'lan bi'l-tawbikh li-man dhamma al-Tarikh*⁶³ that he said:

"Al-Dhahabi abridged (Ibn al-Jawzi's work) and also wrote a supplement to it. Most of the material was taken over into the *Mizan* which became the standard reference work for all later (scholars). He followed, however, Ibn 'Adi in that he mentioned every disputed *hadith* scholar, even if he was reliable. But he undertook to omit any mention of the men around Muhammad (Sallallahu alaihi wa sallam) or of the authoritative religious leaders.⁶⁴ Zayn-ad-Din al-Iraqi wrote a one-volume supplement to (the *Mizan*). Ibn Hajar, in the *Lisan al-Mizan*, picked out (of the *Mizan*) the (persons) who

Since the disease of the belittlement of the rank of Imam Abu Hanifa in Hadith has become epidemic in some Arab countries [3] where [earnest] readers are seeking access to refutational publications like this in order to counter accusations of the [smear] campaign against the Imam, we introduced this book to inform people about what the [true] masters of Hadith Science and Jurisprudence have to say about him. This work strives to serve as a lighthouse for those who seek guidance and as a reminder for those who are dreadful partisans. Verily Allah is the guide to the straight path and may the prayers and peace be upon our Prophet, Messenger and Master Muhammed and upon his family and companions, all of them. All praise is due to Allah the Lord of the worlds.

Abd Al-Fattah Abu Ghudda

1 Dhi Al-Qaada 1415, Riyadh

Footnotes:

1) At the time Shaykh Abd Al-Fattah Abu Ghudda was preparing this book for publication in the Middle East, the author was alive, but now both the author and the editor passed away. We ask Allah to cover them both in His mercy and turn their graves into a garden of Paradise. Ameen! [Tr]

2) The dates in this book are based on the Islamic Hijri calendar unless otherwise noted.

3) The said disease is spreading rapidly among the Anglophones and hence we decided to make this brilliant work available to the English-speaking Muslims. May Allah accept it from us and make it beneficial for those seeking the truth. Ameen! [Tr.]

⁶³ See the translation of al-Sakhawi's work under the title: *A History of Muslim Historiography* (pp. 436-437), 2nd revised edition, Leiden, E.J. Brill, 1968

⁶⁴ Some of these names were specifically mentioned by al-Dhahabi in his introduction to the *Mizan al-I'tidal*, which includes Imam Abu Hanifa, as shall be quoted in this monograph

were not in the *Tahdhib al-Kamal*, adding the (information on) transmitters that had escaped (ad-Dhahabi) and some new biographies together with his criticisms and rectifications. I revised (the *Lisan*) under (Ibn Hajar's) direction, and I have some additions to it. Ibn Hajar wrote two more books on the subject, the *Taqwim al-Lisan* and the *Tahrir al-Mizan*. Al-Dhahabi, too, wrote (two more works on the subject), a brief work on weak transmitters entitled *al-Mughni*, and another work entitled ***ad-Du'afa wa'l Matrukin***. He (himself) wrote a supplement⁶⁵ to it. Someone picked out of (ad-Dhahabi's) *Du'afa* the inventors of supposititious traditions, another the manipulators (*mudallisun*), and a third the confused (*hadith* scholars). Al-Dhahabi also wrote *Ma'rifat ar-ruwah al-mutakallam fihim bi-ma la yujib ar-radd*."

One of the students of al-Dhahabi was Imam Tajud-Din al-Subki (d. 771 Ah). He has mentioned some of the works of al-Dhahabi in his *Tabaqat al-Shafi'iyya al-Kubra* and mentioned five works by al-Dhahabi that concentrate on Hadith transmitters. Al-Subki listed them as follows

ومختصر تهذيب الكمال للمزي
والكاشف مختصر ذلك وهو مجلد نفيس
والميزان في الضعفاء وهو من أجل الكتب
والمغني في ذلك
وكتبا ثلثا في ذلك

Meaning:

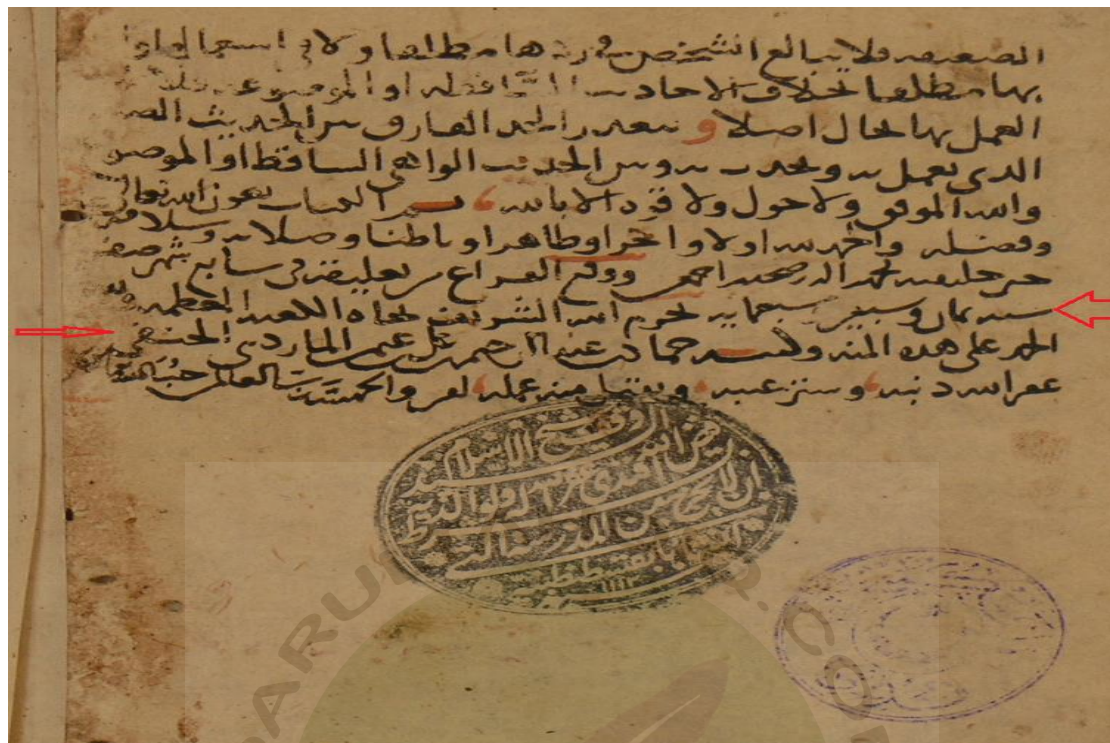
"And the abridgement of *Tahdhib al-Kamal* of al-Mizzi, *al-Kashif* which is the abridgement of that and it is a precious volume, the *Mizan* on weak narrators and it is from the more splendid of his books, and *al-Mughni* on that (on weak narrators) and a third book on that (weak narrators)."

The abridgement of the *Tahdhib al-Kamal* by al-Dhahabi is known as *Tadh-hib al-Tahdhib* and the third work he was referring to was the *Diwan al-Du'afa*. The *Mughni* was compiled before the *Mizan* as he referred to it in the introduction to his *Mizan al-I'tidal*.

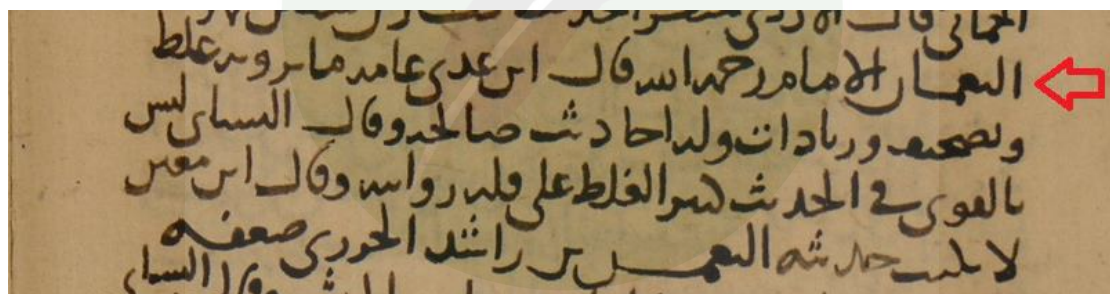
There are two extant manuscripts of the *Diwan al-Du'afa*. One of them was used in the first published edition⁶⁶ of the *Diwan* by the late Hammad al-Ansari (d. 1997). The latter used the copy stored originally in the Feyzullah Effendi collection (no. 495) in Istanbul, and now stored in the Suleymaniyye library in the same city. This manuscript was scribed in 120 folios by Hammad ibn Abdur Rahim ibn Ali ibn Uthman al-Mardini al-Hanafi in the year 778 AH as stated on the last folio:

⁶⁵ Meaning the work known as *Dhayl Diwan al-Du'afa*

⁶⁶ Published in 1967 by Maktaba al-Nahda al-Haditha in Makka al-Mukarrama

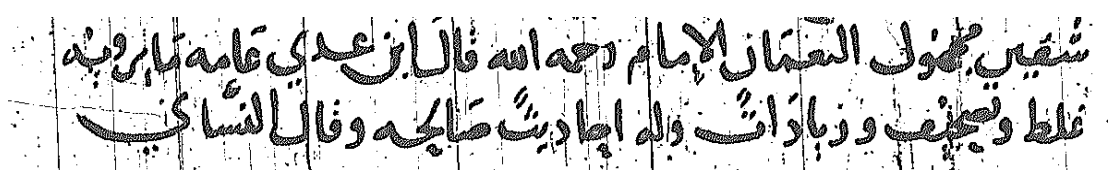


The entry for Imam Abu Hanifa under the name al-Nu'man was on folio 104b:



Another printed edition of the *Diwan al-Du'afa* was published in two volumes in 1988 by Dar al-Qalam, Beirut, Lebanon, with editing by Shaykh Khalil Mays. This edition does not appear to have used any original manuscripts.

The copy of the *Diwan*⁶⁷ used by al-Albani is stored in the Zahiriyya library in Damascus under the accession number - Hadith 369. Here is how the entry for Imam Abu Hanifa was presented in this manuscript (folios 215b-216a):



⁶⁷ Within this manuscript are two more works by al-Dhahabi. The first being his *al-Mushtabah fi'l rijal* which is the first 145 folios. The *Diwan al-Du'afa* starts from folio 145b until folio 228a. The last work from folio 228a to folio 240 is his *Dhayl Diwan al-Du'afa*.



What the reader needs to realise is that despite the title there are actually a range of trustworthy (thiqāt) and reliable (saduq) type of narrators within the *Diwan al-Du'afa*. This can be gauged by the opening lines of the *Diwan* where al-Dhahabi mentioned that the narrators he would list in this work would be those found in the famous six books of Hadith: Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Jami al-Tirmidhi, Sunan an-Nasa'i and Sunan Ibn Majah. He mentioned the abbreviated letter for each of these books that he would use when referencing each of the listed narrators back to the specific book (s) that they appear in as part of the chains of transmission. Here is what al-Dhahabi mentioned with the respective abbreviations for each book in brackets:

رمر ذلك الكتاب:-

فالبخاري (خ)، ومسلم (م)، وأبو داود (د)، والترمذي (ت)، والنسائي (س) وابن ماجه (ق) فإن كان في الكتب الستة جميعها وذلك نادر جداً فعليه (ع) ومن كان في السنن الأربعة فعليه (عه)، والله المسئول أن ينفع به إنه سميع الدعاء.

Hence, there are some narrators within the *Diwan* that are narrators of Hadith found in Sahih al-Bukhari and Sahih Muslim, which are considered to be generally reliable in the main, even if there appears to be some form of disparagement (Jarh) mentioned about them by some of the early Hadith Masters. There are also narrators found in all six books which he referred to using the symbol - (ع)

In fact, the above-named scribe of the *Diwan* known as Hammad ibn Abdur Rahim ibn Ali ibn Uthman al-Mardini al-Hanafi has mentioned the different levels of the narrators listed within the *Diwan*. He has categorised them into five levels⁶⁸ of which the first level consisted of narrators found in Sahih al-Bukhari and Sahih Muslim who were criticised by some Hadith critics (nuqqad) without any firmly established proof.

The symbol he used for Sahih al-Bukhari was - (خ) and for Sahih Muslim - (م)

Here are some examples for narrators found in the *Diwan* whose narrators are found in Sahih al-Bukhari and hence reliable to a certain level:

44 - أحمد بن سليمان بن أبي الطيب: عن هشيم، ضعفه ابن أبي حاتم. -خ-

47 - أحمد بن صالح المصري الحافظ: ثقة، لم يتكلم فيه النسائي بحجة. -خ-

⁶⁸ See pp. 477-478 of the edition edited by Hammad al-Ansari

139 - أبان بن يزيد العطار: ثقة، لينه بعضهم بلا حجة. - خ، م - د.

205 - إبراهيم بن عبد الرحمن السكسكي: تابعي، كوفي، لينه شعبة. - خ، د، س -.

276 - إبراهيم بن يوسف بن أبي إسحاق السبيعي: قال أبو داود: ضعيف. - خ، م، د، ت،

س -

286 - أبي بن عباس بن سهل الساعدي: ضعفه ابن معين، وقال أحمد بن حنبل: منكر

الحديث. - خ -

590 - بشر بن السري الأفوه: تكلم فيه من قبل تجهمه. - خ -

616 - بشير بن نهيك. عن أبي هريرة، قال أبو حاتم: لا يحتج به. - خ، م -

705 - ثور بن زيد الديلي: شيخ مالك، اتهمه بالقدر محمد بن البرقي. - خ، م -

1246 - خالد بن مخلد القطواني الحافظ: قال أحمد: له مناكير، وساق له ابن عدي في

ترجمته عشرة أحاديث منكورة. - خ، م، س

Al-Dhahabi also listed some famous scholars of Hadith or Fiqh. Amongst them was Muhammad ibn Ishaq (no. 3589) the expert on Prophetic Sira who al-Dhahabi said was Thiqa (trustworthy) and Saduq (truthful), as well as mentioning those who disparaged him in some way:

House of Verification

3589 - محمد بن إسحاق بن يسار: ثقة إن شاء الله، صدوق، احتج به خلف من الأئمة، ولا

سيما في المغازي، قال شعبة: صدوق، وقال أحمد: حسن الحديث، وقال ابن المديني: حديثه

عندي صحيح، لم أجد له إلا حديثين منكرين، وقال ابن معين: ثقة، وليس بحجة، وقال النسائي:

ليس بالقوي، وقال محمد بن عبد الله بن نمير: رمي بالقدر، وكان أبعد الناس منه، وقال أبو داود:

قدري معتزلي، وقال الدارقطني: لا يحتج به. قلت: وكذبه مالك، ويحيى القطان، ووهيب بن

خالد. - عه، م تبعاً -

Also, Ali ibn al-Ja'd who authored a Hadith collection known as Musnad Ali ibn al-Ja'd or Musnad al-Jawhari. He was one of the narrators found in Sahih al-Bukhari also. This is how he was listed in the Diwan where al-Dhahabi said he was trustworthy and precise:

2910 - علي بن الجعد الجوهري: ثقة متقن، لكن فيه تجهم يسير. - خ، د -

In the Diwan there was also an entry for an individual known as Muhammad ibn Isma'il al-Bukhari whose name sounds exactly like the famous Imam al-Bukhari. This is how al-Dhahabi mentioned the first al-Bukhari followed by al-Dhahabi's point about the famous Imam al-Bukhari:

3605 - محمد بن إسماعيل، أبو عبد الله البخاري: قدم بغداد بعد الخمسمائة، وكتب عن جماعة: قال ابن الجوزي: كذاب، قلت: أما محمد بن إسماعيل الإمام مؤلف الصحيح فثقة بعد [ص: 343] ذا فما سلم من الكلام لأجل مسألة اللفظ، تركه لأجلها أبو زرعة وأبو حاتم، وهجره الذهلي.

Meaning:

"Muhammad ibn Isma'il, Abu Abdillah al-Bukhari, he came to Baghdad after 500 AH and he wrote (Hadiths) from a group (of scholars). Ibn al-Jawzi said: He was a liar. I say (al-Dhahabi): As for Muhammad ibn Isma'il, the Imam and author of the Sahih, he is trustworthy (thiqa). After this, he was not safe from the remarks over the legal issue on the pronunciation of the Qur'an,⁶⁹ and he was abandoned because of it by Abu Zur'a (al-Razi, d. 264 AH) and Abu Hatim⁷⁰ (al-Razi, d. 277 AH), and boycotted by al-Dhuhli (d. 258 AH)."

The above examples serve to exemplify the thesis that al-Dhahabi's inclusion of Imam Abu Hanifa in his *Diwan al-Du'afa* is not a proof that he personally considered him to be weak, or that he agreed with what he quoted from Ibn Adi, al-Nasa'i or Ibn Ma'in. Indeed, the points from these last three named scholars of hadith have been addressed and explained by those who wrote works in defence of the status of Imam Abu Hanifa as a reliable scholar of Hadith.

There is also proof that Imam Abu Zakariyya Yahya ibn Ma'in⁷¹ (d. 233 AH) declared Imam Abu Hanifa to be trustworthy in Hadith, and al-Dhahabi has also asserted that Ibn Ma'in was a Hanafi. Al-Dhahabi said in his *Siyar a'lam an-Nubala*⁷²:

قُلْتُ: قَدْ كَانَ أَبُو زَكْرِيَّا -رَحِمَهُ اللَّهُ- حَنِفِيًّا فِي الْفُرُوعِ

Meaning:

⁶⁹ Imam al-Bukhari's position on this matter is propounded in his work known as *Khalq af'al al-Ibad*. Please see this writer's article entitled: Imam al-Mizzi, his brief incarceration and the Khalq af'al al-Ibad of Imam al-Bukhari from here - <https://ia801208.us.archive.org/17/items/ImamAl-mizziHisBriefIncarcerationAndTheKhalqOfImamAl-bukhari/ImamAlMizziHisBriefIncarcerationAndTheKhalqOfImamAlBukhari.pdf>

⁷⁰ See proof for this abandonment being mentioned by Abu Hatim's son known as Abdur Rahman ibn Abi Hatim al-Razi (d. 327 AH) in his *Kitab al-Jarh wa al-Ta'dil* (7/191, no. 1086)

⁷¹ Indeed, al-Dhahabi quoted examples of the tawthiq (accreditation) of Yahya ibn Ma'in on Imam Abu Hanifa in his *Siyar a'lam an-Nubala* (6/395) and in his *Manaqib al-Imam Abi Hanifa wa Sahibayhi Abi Yusuf wa Muhammad ibn al-Hasan* (pp. 45-46, edited by Shaykh Abul Wafa al Afghani)

⁷² See 9/133 under the biography on Yahya ibn Ma'in

“I say: Abu Zakariyya had been – may Allah have mercy on him – a Hanafi in the Furu (jurisprudence and its branches).”

Al-Dhahabi also said the following about Ibn Ma'in in his *Al-Ruwat al-Thiqat al-Mutakallam Fihim Bima La Yujibu Raddahum*.⁷³

فَإِنْ ابْنُ مَعِينٍ كَانَ مِنَ الْخَنَفِيَّةِ الْغَلَاةِ فِي مَذْهَبِهِ وَإِنْ كَانَ مُحَدِّثًا

Meaning:

“Indeed, Ibn Ma'in was from the Hanafis and had fanaticism for his school of jurisprudence (Madhhab), even though he was a hadith scholar (Muhaddith).”

There is a whole work in some 180 pages entitled *al-Imam Yahya ibn Ma'in Hanafiyyan*⁷⁴ (Imam Yahya ibn Ma'in the Hanafi) by Fahmi Ahmed Abdur Rahman al-Qazzaz, which verified that Ibn Ma'in was a Hanafi in fiqh.

It is pertinent and worthy to mention other places where al-Dhahabi did not personally weaken Imam Abu Hanifa. This shall be demonstrated below.

Indeed, it has already been shown above that Imam al-Dhahabi included and recognised Imam Abu Hanifa as a reliable Hafiz of Hadith in his *Tadhkiratul Huffaz*, which is one of his later works as ascertained above. In the very opening lines of the *Tadhkira*,⁷⁵ al-Dhahabi said Imam Abu Hanifa was:

الإمام الأعظم فقيه العراق

Meaning: ***“The greatest Imam, jurist of Iraq.”***

Within this work, al-Dhahabi also quoted praise from Imam Yahya ibn Ma'in as well as from other scholars.

Note also that al-Dhahabi said the following about his methodology in the above-named *Al-Ruwat al-Thiqat al-Mutakallim Fihim Bima La Yujibu Raddahum* ("The Trustworthy Narrators Whose Reliability Was Investigated for Matters Which Do Not Justify Their Rejection"):

“I have included in my book [Mizan al-I'tidal] a great number of trustworthy narrators whom Bukhari and Muslim or others relied upon. I cited them only due to the fact that they had been cited in previous manuals of narrator-discreditation. Not that I saw any weakness in them whatsoever, but I wanted only to make a note that they had been cited. Time and again I still encounter the name of a firmly established, trustworthy narrator about whom some question was raised without consequence for his status. If we were to open wide the door of a certain type of internecine criticism, we would be bringing into it droves of Companions, Successors, and Imams of the Religion. For

⁷³ P. 30

⁷⁴ Printed by Dar Ibn Kathir (2014)

⁷⁵ See his *Tadhkiratul Huffaz* (1/126-127)

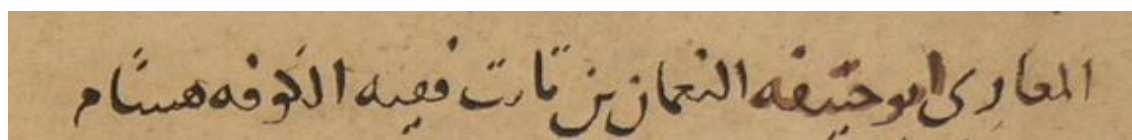
some of the Companions declared others disbelievers because of some interpretation on the latter's part. May Allah be well-pleased with all of them and forgive them! They were not immune to sin, nor do their divergences and internecine fighting for causes which normally result in discreditation, provide a precedent in principle for us. Nor did the Khawarij's declaration of apostasy against the Companions affect the reliability of the latter as narrators in the least. On the contrary, the pronouncements of the Khawarij and Shi'a against the Companions became a discreditation for the critics themselves. Consider, then, the immense wisdom of your Lord! We ask Allah to grant us safety.

Likewise, much of the criticism of contemporaries against one another must be sealed up and not reported. I shall now expand on this and say what the criterion is between the accepted and the rejected type of discreditation. As for the Companions, their case is sealed up no matter what took place between them. Our belief and practice is that they are all utterly upright (ʿudul).

As for the Successors, one can hardly find a deliberate liar among them although some of them commit mistakes and errors. Whoever has rare mistakes is nevertheless accepted as an authority. Likewise, those considered mines of knowledge even if their mistakes are many, although the Imams disagree whether the latter category are considered proofs....

As for those whose mistakes and singularities (ghara'ib) are abundant, their narrations do not carry probative weight. This type is hardly found among the early Successors, but more in succeeding generations. Among the students of the Successors are found deliberate liars and those with abundant mistakes and disarray. Consequently, their narrations were discarded.”⁷⁶

Al-Dhahabi has also listed Imam Abu Hanifa amongst the Hadith scholars (Muhaddithin) in his work known as *Al-Mu'in fi Tabaqat al-Muhaddithin*.⁷⁷ The following is how al-Dhahabi presented the name of Imam Abu Hanifa in this work as found in the Feyzullah Effendi collection (no. 1528, folio 10a):



Meaning: “*Abu Hanifa al-Nu'man ibn Thabit the jurist (Faqih) of Kufa (in Iraq).*”

It was mentioned in the beginning of this monography that al-Dhahabi compiled another work listing weak narrators. This was entitled *al-Mughni fi'l-Du'afa*. This

⁷⁶ Quoted by Dr. Gabriel Haddad in his biography entitled: “al-Dhahabi”

⁷⁷ See p. 57, no. 546 of the edition edited Hammam Abdur Rahim Sa'eed, or p. 54, no. 554 of the edition by Muhammad al-Hussain Basyuni Zaghlul. Hammam Abdur Rahim used the Feyzullah Effendi manuscript (no. 1528 in 55 folios) which has an ownership date of 937 AH on the title page with the name of the owner being Muhammad ibn Ahmed al-Ghaythi al-Shafi'i al-Azhari

work was compiled before the *Mizan al-I'tidal* since al-Dhahabi referred to it in the introduction of his *Mizan*. The *Mughni* was confirmed to be by al-Dhahabi by his student Tajud-Din al-Subki, and then after them by al-Sakhawi, as has been quoted earlier on from them both.

It is interesting to note that al-Dhahabi did not personally weaken or list Imam Abu Hanifa as a weak narrator in his *al-Mughni*, and nor did he personally weaken him in his biography on Imam Abu Hanifa and his two students under the title: *Manaqib al-Imam Abi Hanifa wa Sahibayhi Abi Yusuf wa Muhammad ibn al-Hasan*.

Al-Dhahabi did not weaken Imam Abu Hanifa in his *Siyar a'lam an-Nubala*. In this latter work he gave Imam Abu Hanifa the following praiseworthy titles:

الإِمَامُ، فَقِيْهُ الْمِلَّةِ، عَالِمُ الْعِرَاقِ

Meaning: “*The Imam, the jurist of the religion, scholar of Iraq.*”⁷⁸

Al-Dhahabi quoted examples of the tawthiq (praiseworthy accreditation) of Imam Yahya ibn Ma'in on Imam Abu Hanifa in his *Siyar a'lam an-Nubala*⁷⁹ and in his *Manaqib al-Imam Abi Hanifa wa Sahibayhi Abi Yusuf wa Muhammad ibn al-Hasan*.⁸⁰

Al-Dhahabi also had an entry for Imam Abu Hanifa in his *Tarikh al-Islam*⁸¹ where he declared him a Faqih (jurisprudent) in the opening lines as well as being:

الإِمَامُ الْعَلَمُ

Meaning: “*The Imam and the luminary.*”

Al-Dhahabi also quoted the tawthiq (praiseworthy accreditation) of Imam Yahya ibn Ma'in upon Imam Abu Hanifa in the *Tarikh al-Islam*.⁸²

Al-Dhahabi also abridged the *Tahdhib al-Kamal* by his Shaykh, Abul Hajjaj al-Mizzi (d. 742 AH), and entitled it as *Al-Kashif fi Ma'rifa Man Lahu Riwaya fi al-Kutub al-Sitta*. This is how he graded Imam Abu Hanifa in *al-Kashif*⁸³ as presented in the Feyzullah Effendi collection manuscript (no. 1503, folio 145a), which was scribed in the year 739 AH, and read back to al-Dhahabi (d. 748 AH), by al-Hussain ibn Umar ibn al-Hasan Umar Habib al-Dimashqi, as mentioned on the last folio (180b) of the actual manuscript:

⁷⁸ *Siyar a'lam an-Nubala* (6/390)

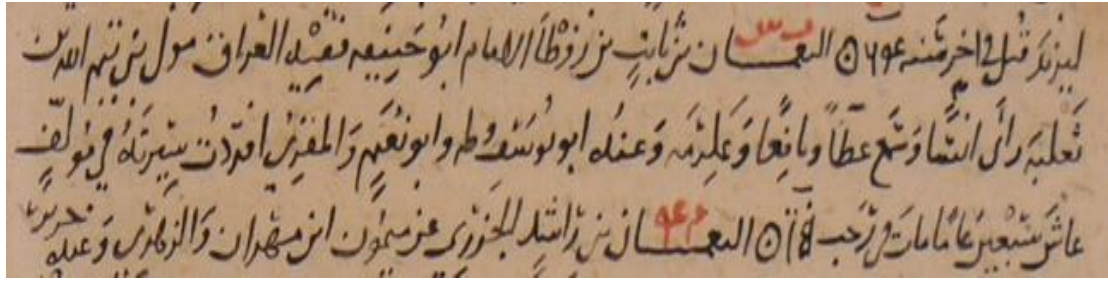
⁷⁹ 6/395

⁸⁰ pp. 45-46, edited by Shaykh Abul Wafa al Afghani

⁸¹ 3/990 (of the edition edited by Dr. Bashhar Awwad Ma'ruf)

⁸² 3/991

⁸³ See no. 5845 of the printed edition edited by Shaykh Muhammad Awwama



The above in typed format:

النعمان بن ثابت بن زوطا الامام أبو حنيفة فقيه العراق مولى بني تميم الله بن ثعلبة رأى أنسا
وسمع عطاء ونافعا وعكرمة وعنه أبو يوسف ومحمد وأبو نعيم والمقرئ أفردت سيرته في مؤلف
عاش سبعين عاما مات في رجب 150 ت س

Meaning:

“Al-Nu'man ibn Thabit ibn Zuta, the Imam, Abu Hanifa, the jurisprudent of Iraq, client of Bani Taymullah ibn Tha'laba. He saw (the Sahabi), Anas (ibn Malik) and heard (Hadiths from) Ata (ibn Abi Rabah), Nafi, Ikrima, and (those who heard Hadith) from him include Abu Yusuf, Muhammad (ibn al-Hasan al-Shaybani), Abu Nu'aym and al-Muqri. I set aside composing his biography.⁸⁴ He lived for 70 years and died in the month of Rajab in the year 150 AH. His narrations are in Jami al-Tirmidhi and Sunan an-Nasa'i.”

Hence, al-Dhahabi did not weaken Imam Abu Hanifa in *al-Kashif*, and his Shaykh, al-Mizzi, did not mention any weakening on Imam Abu Hanifa in his *Tahdhib al-Kamal*. For this reason, al-Dhahabi delivered another very pertinent verdict in his summary of *Tahdhib al-Kamal* which he entitled: **Tadh-hib al-Tahdhib**. This latter work has been published and after mentioning the entry on Imam Abu Hanifa,⁸⁵ al-Dhahabi said with regard to Imam Abu Hanifa:

قلت: قد أحسن شيخنا أبو الحجاج حيث لم يورد شيئا يلزم منه التضعيف

Meaning:

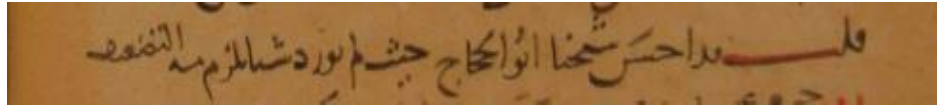
“I (al-Dhahabi) say: Our Shaykh Abul Hajjaj (al-Mizzi) did well in not citing anything that may indicate that he be considered to have been weak.”

The above words in Arabic can be witnessed from two manuscripts of al-Dhahabi's *Tadh-hib* presented below.

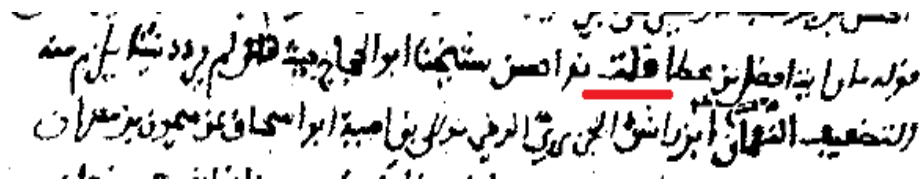
- i) From the Fazil Ahmed Pasa manuscript copy (no. 409, folio 466a) found in the Suleymaniyye library in Istanbul:

⁸⁴ This being the work mentioned under the title - *Manaqib al-Imam Abi Hanifa wa Sahibayhi Abi Yusuf wa Muhammad ibn al-Hasan*

⁸⁵ See *Tadh-hib al-Tahdhib* (9/225, al-Faruq al-Haditha edition)



- ii) From the Chester Beatty manuscript library (no. 3925, folio 137b, dated 834 AH) in Dublin, Ireland:



Finally, Imam al-Dhahabi also compiled a work entitled *Dhikr Man Yu`tamad Qawluhu fi al-Jarh wa al-Ta`dil* ("Those Whose Evaluations Are Relied Upon in Narrator-Criticism"). Within this work⁸⁶ he depended on Imam Abu Hanifa's verdict on a narrator known as Jabir al-Ju'fi when he said: "*I have not seen a liar worse than Jabir Al-Ju'fi.*"

This indicates that al-Dhahabi held Imam Abu Hanifa to be reliable as a scholar of Hadith in evaluating the reliability of various types of narrators.

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⁸⁶ *Dhikr Man Yu`tamad Qawluhu fi al-Jarh wa al-Ta`dil* (p. 175, of the edition edited by Shaykh Abdul Fattah Abu Ghudda)

CONCLUSION

It is said with firm clarity and overwhelming evidence that Imam al-Dhahabi never included Imam Abu Hanifa in his *Mizan al-I'tidal*. This was proven from his own handwritten copy of the *Mizan* as well as a number of other manuscript copies. As for the few manuscripts that had the entry for Imam Abu Hanifa in them then they are later insertions by some unreliable scribes with some form of antagonism against Imam Abu Hanifa.

On top of this, secondary evidence was also provided from various scholars of hadith stating that al-Dhahabi did not incorporate an entry for Imam Abu Hanifa in his *Mizan*. More evidence was provided from al-Dhahabi's other works on his actual positions on Imam Abu Hanifa, as well as what his intent was in the *Diwan al-Du'afa*.

To conclude, it is worth mentioning once again what Imam al-Dhahabi said in his summary of *Tahdhib al-Kamal* of Imam al-Mizzi which he entitled: *Tadh-hib al-Tahdhib*. This latter work has been published and after mentioning the entry on Imam Abu Hanifa,⁸⁷ al-Dhahabi said with regard to Imam Abu Hanifa:

قلت: قد أحسن شيخنا أبو الحجاج حيث لم يورد شيئاً يلزم منه التضعيف

Meaning:

"I (al-Dhahabi) say: Our Shaykh Abul Hajjaj (al-Mizzi) did well in not citing anything that may indicate that he be considered to have been weak."

Peace and blessings be upon our Prophet Muhammad

Abul Hasan Hussain Ahmed

1st January 2018

Darul-Tahqiq, London, UK

⁸⁷ See *Tadh-hib al-Tahdhib* (9/225, al-Faruq al-Haditha edition)